The Manifestation of the Idea.

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THE MANIFESTATION OF THE IDEA

BY

H. E. NEWMAN.

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INTRODUCTION.

Since the Idea as it existed in the Mind of God was not *fully* manifested until God, who was that Idea, was made manifest in a Personality, even Jesus Christ who was that Idea and therefore God, so also all that which is recorded in His Word of His wishes and His purposes and His commands *previous* to His coming in the *Fullness* of His *Personality* must have *lacked* somewhat in its *fullness* of *comprehension* of His Perfect Wishes, Purposes and Commands because of a failure to *comprehend* in its *Fullness* His *Character* and therefore *the Idea*, which was Him. It is obvious, therefore, that none could understand *Perfectly* what His Wishes were, and what His Purposes were, and what His Commands were, and what His Character was, and what His Voice said, until some One knew His Wishes, and His Purposes, and His Commands, and His Character, and had heard His Voice, in their *Fullness*. It is also obvious that *we* could not understand or comprehend these fully unless we could *hear* that Voice in its *Fullness* and by its Wishes, Commands and Purposes *comprehend* its Character. Now, since Mind is that spiritual entity which lives as *one with the flesh*, and which we call Soul, and since it is with the Mind that we *see* spiritual things (truths, ideas, etc.), it follows that the Soul or Mind is man's spiritual *body*, that *that* body is

ONE GREAT EYE,

which embraces the *entire personality* of the individual, and that therefore the *spiritual man* could only *see* the Idea, even God, His Wishes, His Purposes, His Commands, His Character, through his *own personality*, even that Mind *which was him*. Since before *His* coming none had been *perfect*, no, not one, but (*a*) "all had fallen short of the glory of God," it is manifest that none could have *seen* the *Fullness* of *that Character* or *heard* the *Fullness* of *that* Voice. Since the *life we live* is the *outward*

(*a*) Rom. iii. 23.

manifestation of *the* life, even the Mind, *within*, it follows that *the* Mind or Soul or life *within* that fully comprehended *that* LIFE within would make the condition of *that* life within manifest by *a* Life. Thus He, even Jesus Christ who was God, made *manifest* in *His* Life *the* Life *within* Him, and in thus letting the Life within control the outward life He made manifest to *all* men the Wishes, the Purposes, the Commands, the Character of God, and the Idea, which lived in Him as Him.

Since the Idea was not fully manifest to *Man* until He came, and since *therefore* every line and passage, from the first verse in Genesis to the time He *lived*, and from the first verse of Genesis to the last verse of Revelation, are but, as it were, *steps* making manifest to *Man* His *coming*, so is the record of this book, which seeks to show forth the *manifestation* of the Idea and the Idea *manifested*. If, then, you fail to see the Idea or grasp the thought in the first pages of the book, or you fail to see the Idea, and in seeing it see *the* Idea, even Christ our God, after reading the book through, do not, we implore you, grow discouraged as regards your inability to comprehend, or permit yourself to deny the sufficiency of the revelation of the Idea, and therefore of Him (Christ) who was that Idea, and who was able to comprehend the Idea by *living* it, thus setting us the *example* that we, in *living* that Life, might *comprehend* it in all its beauty.

If, however, this book should make manifest to the World, even Humanity, the Truth of The Word, even the Bible, for which Humanity has hungered and thirsted through nearly all the nineteen centuries since He came and walked with Man, what becomes of the claim of that Church which claims to be *the* Custodian of the Revelation of The Word, and of *its* Head, who claims for *his* interpretation only infallibility. Either they have themselves been deceived, and have thus deceived others while deceiving themselves, or they have known the truth as it existed in the Book, and have deliberately and knowingly practiced a monstrous deception on their devotees by teaching a perverted conception of the Idea, as made manifest in that Book, even the Bible, The Word of

God to Man, seeking thereby to gain and hold dominion and power, and to enjoy the glory of this world. In *either* case the *falsity* of the claim that the *Roman* Catholic Church is *His* Church, therefore *His Body*, and the Pope the *Head* of that Body, and infallible as to his interpretation of The Word and His Will, is made manifest. It remains to be seen whether they are seeking the Truth, even God, and His Will, or their own. For if they still make the claim, after this revelation of the Truth, even the Idea, even God, then we will surely know that it was not God they sought, even the Truth who is the Way, but *rather their own misconceptions* of the Way.

Let no one suppose that this book is an attack on Catholics. God forbid! Wherever the Christ-life is lived *there* this book sees Christ. In the hospitals, upon the battle-field amongst the wounded, in the wilderness, in the land of the savage, the barbarian, in the homes of the outcast, the poor, the despised, the forsaken, the writer of this book sees the Catholic as he sees the Protestant, each manifesting the Christ-spirit and the Christ-life, and knowing that where this Christ-spirit and Christ-life is *there* must be Christ also, before their *Christian life* he bows his head in humility and reverence. Against that *Life, manifested by Catholic as well as Protestant*, not one word of reproach or censure in this book, but against despotism, whether ecclesiastical or civil, whether it is of the Church or State, priest or devotee, against Romanism in the Church, against formalism for the Life, outward cleanliness and inward vileness, priestly interference between Man and His God and Father of His Spirit, against the crushing and enslaving of the masses for the enrichment of the few, against all things which stand opposed to the Spirit, the Master made manifest, this book stands opposed, merciless in its opposition!

If but a part of this book were true, then it doth make manifest that *every* soul is the custodian of The Word, that The Truth, even the Bread of Life, even God, is *within* YOU, and that *you* but need to let *that Life* control your *life* for *you* to become *infallible* in your comprehension of the Idea, even God, and what the Idea as it exists in that MIND, even God *is!*

That God should reveal these things to one who was without wisdom himself, need surprise none who comprehends the depths of His (God's) wisdom. The weakness of the *instrument* but makes manifest His Omnipotence! In thus choosing an instrument who of *himself knew nothing*, and through this instrument revealing that mystery which has been hidden from the wise, doth He make manifest that He is the Source of *all* Revelation as regards *Nature* or Nature's *God*. If He had used that Mind which the World ranked the greatest, then the World would have *accorded to the instrument* the credit of being the Source, instead of the channel, and Humanity would have missed the great truth that

The Truth is within YOU,

even God, the Father, who is Truth personified. But if He thus chose such a weak instrument to make manifest that *He* was Wisdom personified, this act demonstrating the wisdom that conceived it, and the truth revealed demonstrating He was Truth personified, both testifying to the Majesty of His Power, doth He not also, in choosing so *insignificant* and *unworthy* an instrument to clothe him with so much honor, thus make manifest the Justice of the Mercy of His Love for the *least* of His children? Oh, if His love would prompt Him to do so much for the *least* of His children, what shall be the recompense of the *Greatest?* If the things herein told be true, does it not testify to the truth that the Angel that lifts from over the eyes the covering which has obscured the Light, that knocks and knocks at the door of that Deep, even His Mind, that brings the Soul of Man into harmonious touch with that Great Soul in whom the Idea sits enthroned as Him, that makes manifest the Character of that Soul in all its Glorious Beauty, that makes the Soul of Man cry out, "Brother!" "Father!" is

F-A-I-T-H!

PREFACE.

God is Truth. God is the Source of all ideas. God *speaks* to Man in His Voice, which is that of Truth. The truth, the idea, the thought that comes to Man, is God speaking to Man. God speaks to the poet. The poet weaves a garment for the idea, every iota of which is in harmony with his own personality, and that garment will have just as much glow and beauty and brilliancy as there are these in the soul of the poet; and he clothes the thought with this garment, which is the language in which he utters the thought. Some see the garment, but know not how to disrobe the thought so as to see it in its own unadorned and unclothed beauty. Each interprets it according to his own vision. He whose soul enters into a state of being in harmony with that of the poet at the time he wrote the poem, can only interpret it truly.

Again, the poet himself receives the thought just in proportion as his soul enters into that state of being which brings him in contact with God Himself.

There must be an exaltation of soul for the poet. What, then, of the Man of God? The Bible is *the* inspired Book. God its inspiration. The writers of that sacred volume were in conscious touch with Truth, even God. The writers of the New Testament were in that exalted spiritual condition of soul which brought them into *absolute* harmony with the *Spirit of Truth*, and that which they wrote and taught *as from God* was the Word of God, *absolute and complete*. Christ's Spirit and God's Spirit were one, their natures were one, and the words that Christ spoke were the garment which clothed the thought of God. The Word and this thought, or idea, which had The Word, even God, as its Source and Being, was Spirit and Life.

Christ being The Word, and The Word being the *Completeness* or End of *all* thoughts or ideas which have truth as their nature, as He is the Source or Beginning of all these, the words which Christ uttered were the *Ultimate* of all ideas, as in deed are all the words of the Bible which were given by inspiration, and they become the central sun from which shoot forth unnumbered rays, and to which unnumbered ideas lead the way. Thus God said to Elijah: "What doest thou here, Elijah?" The idea or thought was that Elijah had fled from the place and the duty to which God had called him, had feared Jezebel more than God, had lost faith in the protecting care of God, had——but why continue the explanation? Is it not all embraced in the question to Elijah? Can one frame a sentence that so completely embodies it all? Thus Christ spoke. Thus His apostles spoke. We see the garment, we strive after the truth, the thought, the idea it shelters or clothes; one gets one idea, another person another idea; the interpretation is numerous and of many colors and of varying lengths and volume; we follow each conception to its ultimate goal, and (if the conception be in harmony with the statement of the Word, and therefore true) we find they all center in the one Statement, that that Statement is the completion of all, and that the many divergent rays find their Home in the One Truth, which is the Truth, even Christ Jesus the Word. The World would not hold the books that might be written which would be filled with *rays* centering in the Spirit of Truth. The Book (Bible) makes known their completion, and all ideas not in harmony with that Book can be cast aside as worthless. Let *them harmonize with that Book, and let the soul harmonize with them* (the ideas), *and the soul will be brought into contact with The Word, the Center, Source, Beginning and End of* all *Truth.*

A VISION.

In a vision a man saw a vast space, having no form, boundless, and without life. In this vast expanse two beings, naked, lay motionless and unconscious, locked tightly within each other's arms, and all things proclaimed them twins. Suddenly, as though at the coming of some message, or the sounding of a Voice, they awoke, and began a tremendous struggle. Then one, with one great and masterful effort, grasped the other and flung him far, far out and down, and the vanquished went down, down, down, and the Victor stood UPRIGHT—ALONE.

And the man awoke, and he wondered over the vision, and a Voice said: "Thou hast seen the Son of Man become the Son of God"; and the man wondered again, and as the vision became clearer so did the interpretation thereof.

(MATTHEW xiii. 34.)

"ALL these things spake Jesus unto the MULTITUDE in parables, and WITHOUT A PARABLE SPAKE HE NOT UNTO THEM."

THE MANIFESTATION OF THE IDEA.

CHAPTER I.

The Beginning.

(*a*) "In the beginning *God* created the heaven and the earth."

"In the beginning." When? When Time began. There was not, neither could there be, any beginning to the Creator of Time. But to the created there is always a beginning whose beginning and ending is measured by that which came into existence simultaneously with it, namely, Time. Before that which was called into existence—Eternity. Across the field of Eternity there began the development of an existence, and within that existence was Time. Side by side with that existence in Time lived Eternity. Time, as made manifest in that existence, ceases. Eternity remains, ceaseless in its existence. Before Time, Eternity! Before the existence, its Creator! In Him Eternity!

If, then, *all* things had a beginning whose beginning marked Creation's morn, then before creation that which was created did not exist. It was not. It was no thing. It was nothing. Before the going forth of the (*b*) Word, Space-existingless. Death, stagnation, an absolute absence of being as regards the heaven and earth. Before the going forth of the Word the I AM that I AM who IS, and that which is not, even Nothing. God IS, His *opposite* is not. He is the Ultimate of all existence. His *opposite* is the Ultimate of non-existence. Thus before the beginning He existed as the *Fullness*, His *opposite* as the Empty, the Void, the Formless. He the Presence filling all things, His *opposite* an unending Abyss, bottomless, the Bottomless Pit.

(*a*) Gen. i. 1. (*b*) John i. 13.

At the going forth of the Word out of this Death, this Nothing, this Bottomless Pit, God called an Existence, and that Existence lived as Matter. Not that there was no matter until God created our Earth. There is not a World revolving in Space that does not owe its existence to the going forth of the Word. There is not a star suspended in Heaven's canopy that is not sustained by this same Omnipotent Word. Matter existed. Worlds lived and died before our Earth was. From the Eternity of the Past, Worlds have lived but to die again. But *the Matter which formed our Earth* and is our Earth had no existence either in Time or Space until God called it into existence by His Omnipotent fiat.

Wherever the Word of God enters there can be but one result, and that is (*c*) life, for He is Life personified. Not only is He life personified, but He is (*d*) Truth personified.

Hence not only life is the result of His coming, but the life created by Him is in exact harmony with all Truth.

The (*e*) Life of all life is the Word (God), who is *Spirit*. The life of this World, which is a creation of the Word, is *Motion*. Hence, when God said, Let the Unreal be made Real, let Death live, let the Earth be made manifest, motion was the result. But motion has no life of itself, inherent and self-given, which is independent of any first or sustaining CAUSE.

(*f*) "And the earth was without form, and void, and darkness was on the face of the deep. And the Spirit of God moved on the face of the waters."

The creative Force, the Word, that Spirit of Life that brought Motion out of Stagnation, was and is no part of the thing created. He moves upon the face of His creation, guiding it, but is no part of it.

From a Pit which is bottomless God called the Earth, even Space, which is non-existent. Thus in Nothing the Earth found its Birthplace and its Predisposition. And therein was first made manifest the Law of Heredity, which is fixed in God. Bear it well in mind, for this book will demonstrate that all things are governed by it, and that through *that* Law acting on

(*c*) John i. 4. (*d*) John v. 6. (*e*) John i. 4. (*f*) Gen. i. 2.

Matter, and *that* Law acting on Spirit, even Mind, a Savior was begotten who was the Son of God, and that through the same *Law* the Son of the *Pit* and the Son of *God* shall *each* attain to that estate to which its heredity and predisposition entitle it.

This existence in the beginning was of a sameness, like its source, and as void of tangibility. Its life was motion, and it and motion were the same and co-existent. This existence could not have existed without its life (motion), neither could there have been this life (motion) without this first existence. Each was and is dependent on the other, came together as *one*, and will disappear as *one*.

Weight is the measure of density that one thing bears to another. If that which formed the Earth's existence in the beginning was but the first step away from non-existence, there would be nothing lighter than this, hence it would be *without weight*, each and every part weightless, like every other part. If the motion in all its parts was the same, there was lacking *force*, for force is derived from coming in contact with that which is of greater weight, or that which is being propelled with *greater* volition. There being no forceful contact, there could not have been *friction*, hence no *heat*. When the Earth had its beginning, therefore, Cold was made manifest. Cold and Heat are relative terms, and designate the relationship which the temperature of one body bears to another. Heat is the *result* of the frictional contact of substances. Heat is not an existence. It is not an element. Neither is Cold. They are both the manifestation of a *condition* in matter. Heat can only be derived from that which has weight. The first matter which appeared, being the lightest form of matter, it was colder than any other form of matter, and since below this existence there was no existence, Cold was *in it* at its maximum. Absolute Cold is therefore the first step away from non-existence, and the nearest approach to it. Death and Cold reign as one in all material existence, yet Cold is not the anterior of Death, but Death or Nothing of Cold. Cold and Heat are the product of the material world; they live by the fiat of the Word; having

lived out their mission, they will pass away. Since Heat is the manifestation of a fuller or more condensed material life, it follows that in the beginning we had an Earth, formless and void, not because of excess of heat, but because of a *condition* in matter which marked the *entire absence of heat*.

In Light there is *no* heat. The purer the light, the less heat. Light is one form of motion, Heat another. Light is a mode of motion in this *first appearance of matter*. Heat is a mode of motion in what are called molecules, which are composed of elemental atoms, which are in turn composed of this first principle, which one can, *to designate from the elements*, call ether. Yet etheric atoms, elemental atoms, and molecules are all *matter*. The transforming of one into the other, the etheric atoms into elemental atoms, and the elemental atoms into molecules, and the molecules into mass, does not destroy that which has been transformed. The etheric atoms which make the element are still etheric atoms. In the molecule they are still etheric atoms. In the mass they are still etheric atoms. The first existence of matter which took on life or existence in the beginning as the Earth formless and void has never been added to or taken from. The *condition* of that matter only has changed, and the relationship of parts of that matter to other parts has changed because of that changed condition. The changing of the *form* of that matter adds not to it, neither does it take from it.

An elemental atom contains so many etheric atoms, the number of etheric atoms in a certain elemental atom giving to it its weight. For weight is but the relationship one thing bears to another as regards the number of etheric atoms contained in each. The etheric atoms are *condensed* into elemental atoms. The elemental atoms are *condensed* into molecules. The molecules are *condensed* into the mass. The difference in weight between an atom of hydrogen and an atom of gold is the difference in the number of etheric atoms contained in each. The difference by weight between a molecule of hydrogen and a molecule of gold is in the number of elemental atoms contained in each. The number of etheric atoms contained in an

elemental atom governs the number of elemental atoms in a molecule.

The Sun is composed of molecules which are in an intense state of friction. There is, therefore, the *motion* resulting from the intense action of the elements. This motion is transmitted to its outermost circumference, where etheric atoms reign, as in the beginning, and the *motion* thus begotten *in them* is manifested as light. There is light in the most compact element or densest mass, but it is not perceptible to the sight of Man because the vibration of the etheric atoms in these is so *limited in area* as not to affect the nerves of sight, *which are also in motion*. Wherever etheric atoms are in forceful contact *there* is vibration, and wherever there is the vibration of etheric atoms there is the *mode of motion which is manifested as light*. The owl, the cat, and many other creatures of the night contract or expand the pupil of the eye, and thus bring that and tributary uerves, as regards their motion, into harmony with the motion existing at that time in these etheric atoms, which constitute their environment. Thus they are enabled to see in the night.

In the Sun, therefore, we have molecular motion affecting the elemental atoms which compose these molecules, and elemental atomic motion affecting the etheric atoms which compose these elemental atoms. This motion is transmitted to the sun's outermost limits, and in the circumference of the sun's being we find etheric atoms abiding alone and manifesting a vibratory motion, which gives light in which there is no heat.

The etheric atoms of the Sun are thus acted upon by a *superior force* existing *in* the Sun itself, and thus the Sun becomes a Light. This is light produced by an *internal* force. When this light *motion* is transmitted to another globe, and it is made to shine by reflecting it, then it becomes *a* light also. But if the Sun were composed of but one condition of matter, and this matter was empty, void, and was not in *forceful contact*, it could not generate *within itself* a form of motion which would be manifested as light. In this condition a force from *without* would be necessary to set up a vibration among the etheric atoms which composed it. This was the condition in

that first existence when God said: (*g*) "Let there be light; and there was light." Let it be, and it was! Omnipotent Word!

Other worlds besides the Sun and its satellites revolve in space. *Who* made *them? Who controls them?* Before this world had an existence, they existed. Who was their Law, and who divined their course? Who decreed *their* volume and *their* relationship to each other? Are there more than One God? Has each world its own God?

God exists. It is because God exists that all things exist and are. He is the Great Central Existence and *The* Beginning of all things. It is because God exists that we have Law. It is because God exists as Law that we know His works always harmonize in law. It is because God is Law that we see law in all of Nature's mysteries which He created. Since we see law in *all* things and know that God is that Law Supreme, whenever or wherever we see Law at work, behold God's fiat. If, then, Nature and the *Universe of Worlds* are made by God, who is Law, and are controlled by the One God who is the

Supreme Law,

had he not that Wisdom of Power which would enable Him to work out through Nature His will as regards Nature? Shall we say that He could not have worked in *harmony* with the *Law* that *controls* the UNIVERSE in bringing about His Will? To say that He *could not* and *would not* is to deny that *He is the Supreme Law by which every Sun and planet and material existence that traverses Space is operated and controlled.* There is not a miracle recorded in the Bible whose *workings* were not in harmony with the Law by which the Universe of Nature is governed. *Christ came not to prove that Nature was not controlled by Law, but to make manifest that all things were controlled by Law, and that God was that Law Supreme,* hence all matter obeyed Him (Christ) as the Law by whose *unceasing* fiat they lived, and will live out their existence, and which hath

(*g*) Gen. i. 3.

already determined their End, and shall bring that End about. Thus we see God as the Supreme Law, the *Maker and Upholder and Guide* of the

UNIVERSE.

When, therefore, Matter made its appearance it came subject to that Universe of Worlds in which it as the Earth found a home. It began its existence at exact equipoise with all the divergent forces of the Universe, and in the beginning of existence was acted on by none in a preponderating degree. It had, therefore, one might truly say, the motion of inertia. Whatever motion may have been its at the beginning, it was at rest as regards the Universe. But as all matter acts upon all other matter throughout the Universe of matter, so there came a time when this first existence of matter was so situated in its relationship to pre-existent matter that it was acted upon by some pre-existing Existence as it came within the circle of its influence, and thus was forced back on itself, and the nearer it approached this Existence, or the nearer this Existence approached it, the greater was the force exerted.

Herein we see the first manifestation of the Law of environment, a Law which can change and transform the predisposition of Heredity and give to the existence acted upon a new nature or order of being. Bear it well in mind, for this Law is fixed, like all law, in God, and is shown in this book to have been the active force at work in the formation of specie, and in the great and diversified forms of vegetable, animal, and human life, which made the Israelites what they were, which made it possible for a Son of God to come through this people, which shall be the great and mighty Force which shall encompass within its Beneficent Purpose *all* Humanity, and shall proclaim *Humanity* through all Eternity as the

Son of God.

Thus this first existence, which was the Earth, was acted upon by a superior force from without, and the motion of its particles were changed, and vibratory motion was set up in this existence by each etheric atom acting on its neighbor, and

light, resulting from vibratory motion in this first existence, was the result. Since these etheric atoms are the minimum of size to which matter can attain, it follows that the motion which came with this existence as *part of it*, must have been of such a nature as to form each etheric atom into the form of a sphere, capable of force if acted upon by a greater force, if it (this existence) was to show forth vibratory motion *within* itself. When, therefore, light was made manifest in this ether, it did not involve a change in the property of the thing itself, but a *change* in its *condition*. This was brought about when the force from without, abiding in the Universe which was our solar system's environment, so acted upon this first Existence which embraced the entire solar system of which our Earth is a part, that vibratory motion was set up in these etheric atoms. In the vibration of matter as etheric atoms we then receive light. Light is then a *form of motion* in etheric *matter*.

Since the effect of the Universe without was to force these etheric particles back on themselves, condensation, if this is continued, must result. A nucleus must be formed, this nucleus becoming the center of the sphere in which it found its home, and radiating from itself forces outward. Since ether, and not molecules, gives light, each lost its light just as rapidly as its condensation brought it to that point where the *vibratory* motion of its particles were so *limited in area* as to destroy their light-giving power. It is fair to presume that the smallest of the globes lost its inherent light first, and the intense heat which was the result of that intense friction, and that our globe lost its inherent light in its own order of size, and the resulting phenomenon was our Earth, a darkened ball, acted upon by this atomic nebula of light, which was slowly becoming transformed into other globes, and which would ultimate in them all finally being dependent on that one great light, even the Sun, for their light.

No great *truth* comes to man without this expenditure of *physical* force. The brain, the avenue, the channel, the conveyor, the projector, but Never, Never, Never the Source of

Truth, of thought, or of ideas, becomes only an exhibitor of the spiritual forces within man as it becomes *intensified by motion.*

(*j*) "And God called the Light 'Day,' and the darkness He called 'Night.'" Always the Light is day, the Darkness night.

"And the evening and the morning were the first day."

Not that the light which He called Day in conjunction with the darkness He called Night marked a day, and was the evening and morning of that day. No! No! The evening of the morning means the beginning of the creation of that formation which began to take on form on or out of the evening, and sprang into life in the morning. The evening and morning of the first day embraced in it all of creation from the begetting of the life of motion on up to the separation of light from darkness.

The Bible never taught that the "day" of Genesis was one of our days in time. The first chapter of Genesis and the second chapter, fourth verse, both dispute this assumption. Science could have found at first hand that which only millenniums did unfold. What is our "day"? Is it not composed of twenty-four hours? Are not those hours the measure of time in which our Earth revolves on its axis? Is not this revolution determined on the *rising and setting of the Sun?* If, then, there was no day as now understood as a measure of time, and could not be until the Earth revolved on its own axis, a thing apart from other worlds, how could this *evening* which had an *Earth without form and void* as its beginning be the measure of an earth revolving which *did not exist as a world?* If the rising and setting of the Sun are the landmarks of our day, how could it be of *that* day when the *Sun did not exist until the fourth day?* Moreover, does not the second chapter, fourth verse, call it "generations"?

(*k*) "And God said, Let there be a firmament (expansion) in the midst of the waters, and let it divide the waters," etc. How? Condensation and its reaction. Expansion and its

(*j*) Gen. i. 5. (*k*) Gen. i. 6.

reaction. (*l*) "And he commanded the waters to gather unto one place, and the dry land appear."

(*m*) "And God said, Let the Earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the Earth, and it was so."

It followed naturally. The Earth, as soon as it was in a *condition to produce* vegetable life, did so. It could not be otherwise, because *God never* can violate the law of *harmonious progression*. Harmony is personified in Him. All true progressiveness, whether in natural or spiritual things, have their source in Him, and the very fact of this harmonious progression being perceptible in the beginning of life should be proof of an Infinite Creator, in whom Harmony is personified, and who is the Source of all harmonies. It is proof, indeed, also of His Being that, having once set this vegetable world in motion, He was able to endow it with the power of reproducing itself, not because of itself, but *because of the Truth* that *is in the Word by which it is sustained*, but which is no part of it.

(*n*) "And God said, Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs and for seasons, and for days and nights. And let them be for lights in the firmament of the heaven, and it was so. And God made two great lights, the *greater light* to *rule* the *day* and the *lesser light* to *rule* the *night*. He made the stars also."

Does not the Greater Light (God's face seen and felt) make in our souls a glorious Day, and does not the lesser light (God's face veiled and hidden, seemingly, from our tortured souls) shine out in the darkness of our Night?

"He made the stars also." Not that He made the Universe of worlds when He made our system of Sun and planets, but that *He* who made the Sun and Moon *also* made the Universe!

If you throw a ball forward against a wall, the etheric atoms which compose that wall are first forced back on each other; they then return to their former position, and in returning they *react* on the ball, and the ball rebounds from the wall.

(*l*) Gen. i. 9. (*m*) Gen. i. 11. (*n*) Gen. i. 14–16.

If there had been no reaction of the wall, the ball would have rebounded, but not so far, because of the reaction of the etheric atoms which compose it.

When that Existence was created, in which lived as *ONE* the Sun, Earth, and all things composing our solar system, its movement was as of the *MASS*, hence in *ONE* direction. It was a coming Up, Up, Up, towards a higher or more fuller existence. While it stood at equipoise, in its beginning, with the Universe which environed it, and therefore was inert, yet there came a time when a Force from without in the Universe so acted on this first Existence which afterwards became the Sun, Earth, etc., that the motion of the etheric atoms which composed it, and which were next or nearest to this force from without, was changed; instead of moving forward, they were forced back on those in the rear, and these were forced back on those in their rear. This was continued until the force exerted by the force without and in front would be overcome by the onward force of the etheric atoms composing the first Existence which were yet not controlled by the force without. We would then have a vibration set up in this first Existence which would be manifested as light, and also have in a *certain amount* of this Existence which was *nearest* this force from without etheric atoms, being forced close together towards a common *center* because of the repellant forces surrounding them. Thus it will be seen that a *certain amount* of this first Existence would have a *nucleus* formed *in it* because of the fact that the force from without and the force from within would have a *place* where they would neutralize the force of each other, and this place would become the point where *forces from without* would *center*, and from which *forces from within* by reaction would *radiate*.

As all the etheric atoms which compose a cloud vibrate back and forth, and yet the cloud as a mass continues its forward motion, so this first Existence continued its forward journey undeterred by the transformation taking place within it. The forming of a certain amount of this first Existence into a separate existence with a center of its own from which would

radiate forces *outward*, would result in this *certain amount* becoming a *Sphere* and *acting* on the first Existence of which it had been a part, and acting also on the Force from without, and being in return *acted on* by them. The nearer this Sphere approached this Force from without, the greater would be the force exerted by this Force upon it, and the greater, proportionally, would this Sphere *react on* this Force. This would result in this Sphere seeking the path of least resistance, and it would take a course *away* from the Force before and the force behind, the same as when a storm is forming in the Southwest the clouds move towards the Southeast, and it would *recede* as far from the first Existence of which, before it was a part, as the force *in it* (i. e., the intensity of the vibration of its etheric atoms) and the force in this first Existence (i. e., the intensity of the vibration of *its* etheric atoms) would demand. Thus they would be held apart by the Centrifugal or outward force of each, and this Centrifugal force would be entirely dependent for *its* strength on the Centripetal or inward force of each, the Centripetal dependent on the Centrifugal, and the Centrifugal on the Centripetal. Should that force grow less, they would come closer together; should it grow greater, they would go farther apart.

Other spheres were cast off into Space, each Sphere being larger than its predecessor, because it was *nearer* this Force from without than was its predecessor, hence the *intensity of vibration* was greater in it than in its predecessor; it forced more of the first Existence back on itself before the equipoise between the Force from without in the Universe, and the force within the first Existence was restored, and it, therefore, took off more of the Existence of which it was at first a part, and hence receded *farther* from it.

This was continued until there was left the Existence which became the Sun, and which acted on every planet or sphere to which it had given birth, and was acted on by them in return. Thus we have the planets, begotten out of the Sun, the Center of the System and *the* Existence from which came all his children, receiving life and existence from that Sun and

returning to it (the Sun) favors in kind, and the *Sun* and the *planets* which form his system *all begotten from the one Existence.*

What had happened to each sphere and to the Sun also happened to all as one *Whole*, and as a whole they were *separated* as far from the *Force which begot them all* as the *antagonistic* forces (i. e., vibrations existing in our solar system as a whole, as made manifest by our Sun, in whom *all* the forces of our system live as the *one* force, even the Sun force), which are represented by the Centrifugal force of our system and the *antagonistic* Force which is represented by the Centrifugal force of the Force from without which begot our system, *demands.* Should this antagonism of forces be removed at any time, *then they would become one.*

There could be no rising or setting of a light, neither a globe shining by reflected light, until our Sun had become a separate and distinct globe.

The *light of the Sun is radiated energy.* It is the culmination of the *force* produced by the impact of atomic matter.

Between that Sun and our Earth there is a Sea of Death, whose icy breath no man can gauge. This is the result of the condensation of our planetary system confining to our Sun and his planets, and the other evidence of material life, the life of frictional motion, with its consequent heat. The transmission of *motion* or *energy* from the Sun to our planet is instantaneous because there is *no retarding* or *intervening substance.* It is the instantaneous transmission of *force* from the Sun to our *atmosphere.* Light is not a liquid, a solid, or a gas. It is not an element. Yet it is absolutely dependent on the assembling of elements of a material nature for its existence. Thus we find that phosphorus gives forth light, yet we do not speak of that *light* as a mineral, or a solid, or gas, but as a *property* which the *assembling of the elements*, as they are found in the phosphorus, makes it possible for *the phosphorus* to give forth. *The Sun never* TRANSMITS LIGHT *as Such.* For, as before stated, *light* is *not* a substance. The Sun *never* gives forth to other bodies

part of its own being, *draining itself thereby of its own vitality and bulk.*

What then? When God brought forth the material world the *first* appearance of life was the *atoms*, each moving in its own sphere. Then the assembling of these etheric atoms in groups by condensation. If, then, the atoms which formed the nebulae of the beginning were *condensed* into separate worlds, and these worlds were the only evidence of *material* life, does it not follow that the *space* between the Earth and the planets, and the Sun and all other matter, would be *empty*, as it was *before* the beginning, and in *that* space *NO-thing would again make evident non-existence?*

What then? If you have two balls and place them *together*, suspended in the air, and give to one a rotary motion, this ball will impart the same motion to its companion. Then, if we take these same two balls and remove them from each other, and suspend them one foot or one mile apart, and strike one of them a blow of rather great force, the other ball will not be disturbed at all, probably. The reason is because of the atoms or molecules which *filled* the space between the two balls. Now, if it were possible to *remove* this matter *entirely*, there would be no intervening barrier *between* the two balls. Between the two balls there would be *no-thing*. If there is *nothing* between two objects, they must be in *contact*. This being the case, when you strike one ball the other will partake of the same motion *immediately*.

Our atmosphere, as it gets farther and farther from the Earth, becomes lighter and lighter, hence colder and colder. When we arrive at that point where the air has resolved itself back into etheric atoms, we have again first principles—the lightest form of matter and the maximum of cold. Beyond these etheric atoms nothing exists in space. If a living being were suddenly dropped into the space outside the Earth's circumference, the sensation received would be of intensest cold. Not because of any cold or heat existing in this space itself, for there can be no heat or cold *existing* except where matter exists, and there is no matter existing as a continuous medium,

but because of the maximum of cold existing in all the etheric atoms of every sphere, be it planet or Sun, that environed that body.

It is this truth of the most intense cold existing in the lightest form of matter that makes possible liquid air. To make liquid air there are two cylinders used, one inside the other, with an air space between the two, and a tube running *through* the first cylinder *into* the second. The air is forced through this tube into the second cylinder and condensed under high pressure. This condensed air in the inner cylinder is released through an opening in the inner cylinder into the outer cylinder. The air at once *expands*. The *reaction is as great as the action*. As a result, the area of vibration is enlarged, the etheric atoms approach nearer that point where they would exist alone, and a more intense cold results. This cold air flows *over and around* the tube through which the air to be condensed is being forced, and robs it of its heat, and it thus enters the inner chamber in a condensed state, to which is added the pressure of the air pump or compressor. Consequently it is condensed more, the reaction, when it is released into the outer cylinder, is greater, it is therefore colder, it exerts a greater influence towards condensing the air which flows through the tube into the inner cylinder, and liquid air finally results. Two things, it might be noted in passing, occur. The air in condensation as a liquid is cooled, the air in expanding is cooled. The reason is because there is a motion at which the medium is maintained between expansion and contraction. The farther away the thing gets from that "happy medium" by limiting the area of its vibration, the colder it gets, and the farther away the thing in motion gets from that medium by enlarging the area of its motion, the colder it gets. If the thing condensed should continue its condensation, there would come a time when the area of its motion, having become more and more limited, would disappear, and with the disappearance of the area of motion would disappear the motion itself, and hence the thing itself, which was really motion made manifest; and if the thing itself should continue to expand, there would come a

time when its area would be so great that it (the thing in motion and motion which was it) would also disappear, and matter would cease to exist. The happy medium was the lot of Man in the beginning, but it could not be maintained. Yet the Law is Perfect, and as Truth is God's Being, and maintains the Equipoise of that Being.

When we arrive at that point of the Earth's atmosphere where each atom moves in its own orbit of being, as it did *in the beginning of creation*, the space beyond that contains nothing. The same is true of the Sun. Between the outermost limit of the Sun's circumference of being, and the outermost limits of the Earth's circumference of being, there is a vast space in which there is *no-thing*. *Neither atoms nor the last prop of the skeptical scientist, ether.* This being true, we have the atoms which are revolving at the outermost limit of the Sun's circumference in *absolute contact* with the atoms revolving at the outermost limit of the Earth's circumference, though millions upon millions of miles of *Space* intervene. But then it *is* only space, and space in this instance is but another term for no-thing.

What then? The atoms vibrating with tremendous and inconceivable velocity in the Sun transmit *at once* their *energy* (not themselves) to our atmosphere, impact the result of atomic action results, which gives us light, and then follows molecular action, with its consequent heat. Thus we have the Sun, although millions upon millions of miles away as regards space, really at our door, its atoms vibrating hand in hand with the atoms of our own planet, and giving to our Earth's atoms the energy of its own and our Earth light and heat. We have also presented to us a great Universe, with its unnumbered systems of worlds, revolving each in its own orbit of being, traversing the immensity of space, and *each embracing within its own circumference of being* ALL *material life and existence within the Space which its being occupies.* We see the immensity of space ablaze with light, and yet know that in it is no light whatever. The eye traverses through the nerves of sight the vast space between the Earth and Sun, and sees the Sun only, for

No-thing existing not can not be seen, and yet *seeing that which it sees not* sees that out of which God called a Universe.

Thus we had *before* the beginning Space, which is nothing, or which is that which *having no existence of itself is made manifest by that which does exist*, namely, the planets, stars, comets, etc. At the fiat of the Word, even God, creation began to take on life and live, and space was no more the evidence of non-existence, but its own existence was made manifest.

Having discovered that matter is always governed by certain laws, wherever we find matter we find *these* laws, but where *matter exists not there can be nothing existing to which Law as seen or made manifest in matter will apply*, for immediately that one assumes a certain existence *separate* from matter, and then assumes that this existence is acted upon by Law in the *same way as matter*, and that it responds in the *same way as matter* to that law, then you have not a separate existence from matter, but matter itself, *for by its manifestation of law* know we that it (matter) is *matter*, and not something else. Hence, if you *imagine* a certain existence, and call that existence ether, for instance, and say it is not matter, and yet ascribe to it all the functions of matter or any of its functions, you at once contradict your own assumption. This they do when they speak of ether as being a medium, *not matter*, which fills ALL SPACE, and yet speak about a *stress* being produced in it. Now it is evident that if a stress or wave be produced in matter, there must be an *outlet for the* CREST *of the Wave*. Now to secure this *space* for the upward movement of the wave, there must be either an opening above for the crest of the wave, or that which the wave pushes up, or a condensing into a smaller *area of space* that which the wave displaces. But, says one, there is no movement of the Ether as a wave in water, but it is a *motion* imparted to the Ether which is manifested by a *wave-like course*. Very well. What are the modes of motion? Primarily, they are rotary, translatory and vibratory. Does not either one of these motions, if used to produce a wave, make it impossible that there could be an existence in which this wave could be produced and yet this existence be *homogeneous*—all

one piece? Do you not know that to produce either one of these motions *within* the Ether it must be composed of *particles, one acting on the other?* Otherwise the rotary or vibratory or translatory motion would be of the *mass*. If we give to them translatory, or a forward or backward, up or down motion, without changing their form, we then at once concede them a free-path motion. If we concede them a free-path motion, we can have *no existence*, at least no *etheric existence*, in that free path, for this would destroy the free path, and without it there could be no forward motion any more than two trains could pass on the same track. If we have vibratory motion, as the form of motion that produces the wave, then there must be a crest followed by a hollow, which means either an uplifting or a condensing; either demands the *absence of the medium that is in motion, that this motion may exist*. If it be rotary motion, we know that there can be no rotary motion of any character where one object acts on another and both rotate, without their being a space *which must be vacant* as regards those particular objects. Thus we see that motion in the form of a wave or waves demands *particles*. That each of these forms of motion of these particles demands *Space free from these particles* for their motion. For we see that if a stress can be set up in this Ether at all, it can be set up to that degree that will cause a separation of this Ether, and where this separation took place there can be no Ether, therefore only a vacuum. That translatory motion demands a path free from these etheric particles, and again we have a vacuum. That rotary motion proclaims a place where the particles in rotating contact do not touch, and in that we discover a vacuum, and thus finding a *Vacuum* necessary for the considerating of Ether, we again *stand in the presence of No-thing*, and find Ether as unnecessary to the solution of the problem, and so dismiss it, considered apart and as a thing distinct from matter.

As without God nothing as regards spiritual existence really has an existence, Error, Ignorance, and Evil being the *absence of that Which IS*, even God, so where matter is found not, either as suns, planets, or other form of material life, noth-

ing makes evident its existence. Where matter is not, there is Space, existingless, and were one gifted with the Sight of The Omnipotent, and could see all material existence at once, *that man's view would be bounded by the horizon of material existence*, without which existence there remains but Space, which, *existing not*, and therefore *not to be seen*, is *made manifest by that which* IS, and *which is seen*.

Thus, as non-existence was made manifest and given an existence by that which *is*, even matter, which lived at the coming of the Word, so later in Man non-existence took on an existence or was made evident by the coming of the Word, even Satan, who is the Opposite of Him who IS, and who is made alive by that Word's coming. Satan being the Opposite of Him who IS, even God, can not have a *personal* existence, for God is Existence personified, and His *Opposite* must be non-existence, therefore non-existent, and is only made alive or manifest by the *absence* of that which IS.

The Sun, that glorious orb of light and heat and energy, may or may not become a world like ours, but it will (*o*) never cease to give forth these until He who placed it there with His Omnipotent Word shall so declare.

Cold and Heat, Light and Darkness, are, as regards the natural world, antagonistic. They are each a product of the marshaling of material forces. They each enact their part in the begetting of natural life, yet we know that the life is of the Heat and the Light. These are all but the figure, the sign-board, the image of spiritual things. Truth is ever antagonistic to Error, Enlightenment to Ignorance. When that which is spiritual shall fully come, then the shadow, even all material things, shall pass away. The first motion which proclaimed the presence of a material existence was the herald announcing the *Coming* of God the Word, God the Creator, God the Idea, God the Father of Humanity, God who is Spirit, and His Kingdom, which is a spiritual kingdom. Every development of that material existence was but the proclaiming in louder tones His nearer approach. Every higher order of existence was a

(*o*) Gen. viii. 22.

finger pointing with unerring direction towards Him who gave it existence. When the Earth was complete, and the Sun soared high in Heaven's broad expanse, then all things of Earth, and air, and sky, of Sun and satellites, formed in solid phalanx the truths that gave to them an existence and individuality, and they all pointed toward Him as the Idea which nourished them and gave them both form and existence. When He shall have *Come*, surrounded by His holy messengers, then shall the Heavens and the Earth melt together with fervent heat, and Heat shall be lost in light, and Light disappear in God. Then shall that which was natural give place to the spiritual, and corruption put on incorruption, for the Heat of the Sun shall make place for the Love of the Son whose name is Love, and the light of the Sun to the Light of the Son whose name is Truth and whose world is Spirit, for all things shall disappear before the Glory of their Creator at His appearing. and Motion shall disappear in Him who is Energy personified, and Time shall give place to Eternity.

(*p*) "And God said: 'Let the waters bring forth abundantly the moving creature that hath life, and fowl, that may fly above the Earth in the open firmament of heaven.' "

"And God created great whales and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw it was good."

"And God blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the Earth.' "

"And God said: 'Let the Earth bring forth the living creature after his kind, cattle and creeping thing and beast of the Earth after his kind'; and it was so. And God made the beast of the Earth after his kind, cattle and creeping thing after their kind, and God saw that it was good."

"And God said: 'Let us make man in our own *image*, in our own likeness, and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and

(*p*) Gen. i. 20–31.

over all the Earth, and over every creeping thing that creepeth on the Earth.' "

"So God created man in His own image, in the image of God created He him. Male and female created He them."

"And God blessed them, and *God* said unto them: 'Be *fruitful* and *multiply* and replenish the Earth, and subdue it, and have *dominion* over the fish of the sea, and the fowl of the air, and over *every* living thing that moveth upon the Earth.' "

"And God said: 'Behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat.' 'And to every beast of the Earth, and to every fowl of the air, and to everything that creepeth upon the Earth wherein there is life (a (*a*) living soul), I have given every *green herb for meat*,' and it was so."

"And God saw *everything* that He had made, and behold, it was *very good*. And the evening and the morning was the sixth day."

These are the successive stages in the creation of the world. First, No-thing, ending in a completed world. An Earth carpeted with vegetation, her rivers, her lakes, her ocean teeming with life, the ground trodden by beast of the field, from which they received their nourishment, the air laden with birds on wing, and last of all, and crown of all—MAN.

Each step stands alone, by itself, and yet joined by an indissoluble link to the succeeding step.

And God saw it all from start to finish, from Beginning to End, and it was *very good*. It never could be otherwise. God's works are always good. They have in them the perfectness of a perfect Creator. God's work is always perfect. He can not do an imperfect work. It is His will that all things should be perfect, even, indeed, as He is perfect, according to its kind. He made the Earth a perfect world; it was good. He made every tree, shrub, blade of grass, a perfect tree, shrub. blade of grass. It had in it the perfectness of its being. It had in it the perfectness that could come only from a perfect

(*a*) Seo Marginal reading on "Life," Gen. ii. 30.

DESIGNER. The salmon that swam in the waters of the first seas, the first bird that swelled its little throat in joyous carol to its Maker, was perfect as a fish, was perfect as a bird. The Lion and the lamb were each perfect as to specie. God made all vegetable life perfect, and (*a*) *stopped* there because He *could not improve* on that which *He* called *good*. God made it a vegetable; as such it was perfect, as such it was complete within itself; considered as anything else it was a failure. As an animal it was a failure, even in its highest type of vegetable life. The sweetest flower, with the loveliest blossom that God ever made, was no more perfect as a plant than was the humblest plant in Eden's garden. They were both perfect within themselves. The Ape that climbed from tree to tree in those first days of the world's history was perfect as an Ape. God could not make him otherwise. It would be contrary to the innate Justice, Wisdom, Truth, Love, etc., personified in the Creator to make him a single iota less than He could make him as regards his perfectness as an Ape. But God could not do more than that. The *same power* that brought that Ape forward to completeness by *His very nature* would *stop* when His work was *complete*. As each step in Creation is toward a higher ideal of life, so each step in animal life must necessarily show these progressive steps also. But between the Ape and the Man created in God's image there is a chasm as wide as Space. *The Ape never can cross over to it.* That Man and all life have some attributes or characteristics in common should surprise no one, since they all sprang from the same Source, namely, the Earth, and they are sustained by the same Force, namely, the Word.

But God made all life, both vegetable and animal, but for the one purpose, and that to minister to Man's wants and pleasures.

It is in harmony with the will of God that each should seek to propagate its own specie, and Man does but respond to the command that came to *all life*, which said: "Be fruitful and multiply," when he is obedient to that law.

(*a*) Gen. ii. 1–3.

Man was a perfectly sinless being when God made him, but he was as a babe, and his food was the food of one who did not need strong food, hence God gave him as food the "greenness of the green," as the margin has it, i. e., fruits and vegetables; and to *all* animal life He gave the same. Animals and fowls and creeping things preyed not on each other in the beginning, but lived in peace, receiving their nourishment from the Earth. He gave to all animal life *a* life commensurate with its needs. The life of the animal is one of mind (soul). But its life is of the Earth, earthy. It never can have aspirations, because it can not receive spiritual things. Its brain acts in harmony with the truth that environs it, but it can never receive ideas *as such*, and it can not *formulate thought* for that reason. It can not realize the thought of a higher life. If it could, there would be progression. God never more fittingly gave Man an insight into the spiritual life than He has in Creation itself, every step of which is a progression up to the

PERFECT NATURAL MAN.

God gave to all animal life and to Man mind according to the necessity of their being. But above all mind was the Word. All things were made by Him, all things were sustained by Him, yet none, not even Man, *natural man*, was any part of Him. Yet so inseparably is all creation linked to Him that not even (*q*) a sparrow can fall to the Earth without the Heavenly Father.

But when God made Man He made him in His own image. Not in the image of that which was below God, but in His own image. The image of that which was above. *He did not make man God.* Man was the IMAGE, GOD THE REALITY.

He made Man as near God as a natural man, whose Mind was of the Earth, earthy, could be. The body of Man having sprang into life *full grown as a Man*, the Mind which God gave to him *at the moment* that body lived as a Man, sprang into *full*

(*q*) Matt. x. 29.

life as *regarded the natural* or *fleshly needs* and *demands* of that *body*, (*r*) but *dead* as to the *needs of the spirit.*

Having made Man in *His* image, He gave to Man purity of body, and a perfect body. In that body He placed a soul, sinless, pure, holy. The Idea which existed in the Mind of God being to beget a Son by His Spirit who should be perfectly like Him in all His attributes, God gave to this soul, or mind, or spirit, which became one with that body simultaneously with that *body's* receiving *life* (mind), not only freedom from sin, but dominion, and *absolute freedom of will.* This Mind or Soul, or Spirit, for each is the other, and they all mean the same, even Man, which *came from God*, and lived in Adam as Man, became one with that body of flesh which came into life *full grown at its birth*, and gave to that body Mind, which lived as Man, and therefore gave to that Man, natural Man, a *mind of flesh also.* The body being full-grown, therefore having *all of the attributes of the flesh fully awake to its demands*, immediately on the coming of that Mind, while that Mind which was Spirit, had *no spiritual development whatever*, Man was but a *Natural being*, of the Earth, earthy, with his *affections fixed on fleshly things.*

The Idea being to beget a Son, God could not make a *full-grown man* to *know* and to *possess* these attributes as *He* possessed them in a spiritual sense, because Man would have been no more Man, but God. It was impossible for the Image, even natural Man, to ever become the Son of God, for natural Man is of the Earth, earthly, and he could never have any aspirations beyond it. (*s*) John said to the Pharisees, who claimed Abraham as their father, that "out of the stones of the Earth God could raise up children to Abraham." Children of the flesh. But for Man to grow into the Son of God meant a development of the spiritual Man, who alone can feed on that Mind which is the Source of all growth. To become as He was, is, and ever will be, was to learn to love Mercy and Holiness for their own sakes, and to make them part of our own being from a *free* and *unrestricted* choice.

(*r*) Matt. iv. 4. (*s*) Luke iii. 8.

God gave to Man as the Image a brain which was absolutely perfect. His body was perfect. Every muscle, nerve, fiber of his being was perfect. He was the cap, the climax, the grand final of creation. All nature led up to him, all creation pointed toward him as its end. There is no greater difficulty to account for Man as a distinct creation than there is to account for the first manifestation of material life. If all things sprang from a protoplasm, the protoplasm itself is an evidence of the assembling of the elements that form that existence (protoplasm) into such groups and relationship one to the other as to make that existence a protoplasm, and not something else. This demands design. A design demands a designer. The protoplasm proclaims a God. If God could *assemble the elements* into such a group that the *resultant of that grouping would be a protoplasm*, so God could assemble the elements into such groups that immediately on the assembling of those elements to that degree which marked the completion of that grouping, with that completion would come the birth of that organism, be it vegetable, fish, insect, animal, or man. The difference between the vegetable, the fish, the ape and Man as regards their physical being is the result of the grouping of the elements of diversified matter. The difference between the Soul of the Man and the Soul of the Ape is because of the difference of this physical formation. The difference between the Ape and the vegetable is because of their physical formation. If it were possible to transform the Ape into a Man, and give to it a brain and physical being like Man's, no one dare question but what the Ape would be a Man, and no more an Ape. What then? No river can rise higher than its source. A dog will make manifest the temperament that it received from its parents, both parents. If its male progenitor had a disposition which was savage, stubborn and willful, and yet unwavering in its fidelity to its master, and its female progenitor was meek, timid, without any self-will or fidelity, and therefore weak, the combination of these qualities might be such that in their offspring that would be manifest in a disposition much superior to either; indeed, the attributes of a

dog's progenitors may so blend and harmonize in the dog that he may be a perfect dog, both physically and mentally. But at the very best he will still be *only a dog*, and he has only been the recipient of the forces that already had a *pre-existence in his progenitors*. The *Ape* could give to its offspring attributes of mind and body in *harmony with its own*. The female Ape that carried that developing life within its womb would transmit to that protoplasm *sensations in harmony with its own mind*, and that *body* and that *brain* would *develop in harmony with those sensations*. There would then be as the steps in the development of that protoplasm which would ultimate in a birth, first, the protoplasm in the womb of the female Ape taking on life from the seed of the male, and developing in harmony with the characteristics derived from the progenitor of that seed. Next, the sensations emanating from the mind of the female Ape acting upon the protoplasm within her womb, and changing its predisposition, which it received from the male seed, to harmonize somewhat with her own temperament and disposition. The protoplasm within her womb will NEVER develop in any other way, except in *harmony* with *her* mind, subject, of course, always to the predisposition it received from the seed of the male Ape. This being true, it follows as an *absolute* law that unless the *progenitor* or *progenitors* of the *Ape offspring were in conscious touch with God, who is Spirit, they could* NEVER *give* to *their offspring a physique or a brain which would become the vessel that would contain a soul that could know Good from Evil, and strive for the Good*. This would demand that the Ape or Apes, or "missing link," that *begot Man*, should have the power to know Good and Evil, and that the Apes, or whatever it was that *begot these apes*, should *also* have this power to *know* Good from Evil, and so on indefinitely. No being—Listen!—no being can ever know Good from Evil except that that can *consciously realize the possibility of a higher life, which is distinct from a material existence, and no being can or does do that but Man!* If the lower existence could do this, there would be progression for them.

Thus realizing that no being can give to its offspring an individuality superior to the life with which it is in harmony, and finding in Man forces superior to material things, we see that Man sprang into being when God assembled the elements together in harmony with the Idea which lived in the mind of God, and when those elements thus assembled beat in rhythmatic stroke and proclaimed Man a

Living Soul.

Since the Idea existed in the Mind of God *as God*, it becomes necessary to understand the Idea before one can comprehend what is meant when Man is created the Image of that Idea, and how that Image was created.

God is Mind. Mind is Spirit. God who is Mind is Spirit, hence all mind is spirit, and never matter. God is Immortal. Now, since God is immortal, and He is the Idea which gives life to all things, then either all mind is immortal, or else there is some force within that Mind, *as it*, which gives to it immortality. Seeing God as the Idea, and seeing that He is Mind, and seeing that that Mind is immortal, we seek to know wherein that Mind differs from all other minds, that it only has immortality, and find it in the *expression* of the attributes of that Mind, and this expression, which we see manifested in all His works, and these works we accept as the manifestation of the *spirit* of that Mind. *By its works we know it.* The Spirit of any mind is the correlation of all the attributes of that mind as a whole. Seeing that the Idea (God) is immortal, because of its Spirit, we seek to know its Spirit, that we may know the Source of its immortality. We see that Truth is immortal, and seeing that Truth is always the Spirit of that Mind, we see the why of its immortality. We see that in the very nature of things Majesty, Power, Wisdom, Justice, Mercy, and Love must also be immortal, and since these constitute, in conjunction with Truth, the Spirit of that Mind, immortality becomes embodied in that Mind as it. That this Mind would be a Holy Mind with such a Holy Spirit as its Spirit, no one can question. Thus we see the *nature* of that Mind in which lived the Idea as

it, and of which Man was the Image. Moreover, we see that a Mind with such attributes of being would be absolutely *free in its Will*, none being able to dictate to it or coerce it. Such a Mind would be the Perfectness of Mind, and would thus proclaim that Mind (God) as the Perfect Being. This Mind being the Ultimate of all things, it would be the Crown or Climax of *all* things, and all things would look up to it as their Superior. This Mind must of necessity have the knowledge of Good and Evil, since Truth was its Spirit, and Wisdom its being.

In this Mind there *lived* the Idea *as Him*.

This Idea was begotten in that Mind, and having been begotten in that Mind, lived in that Mind as it, and that Idea was to *raise up unto Himself a Son who should be like Him, Soul of His Soul, and Life of His Life*. Since this Idea lived in God, as Him, who is Spirit *only*, His Son, when *born*, would also be Spirit only, and *His* kingdom would be a *spiritual* kingdom. Since the Idea had as its Beginning and End Spirit, it is manifest that only a Spiritual being could be that Idea. In Matter, then, there could be made manifest only the Image, for the Idea is not matter, but Spirit.

When God created the first man, therefore, He made Man the *Image of the Idea*. Man was given a perfect body, perfect in all its parts, and a *perfectly formed brain*. Every attribute of that body was at equipoise with every other attribute, and every brain cell was at equipoise with every other brain cell. Otherwise Man would not have been a perfect Image of the True and Perfect. He was given absolute freedom of will, there being none on Earth or in Heaven to say him Nay. He was made the crown, the climax, the fulfillment of all things material. He was made their supreme head and ruler. He was given the power to recreate out of that which was at hand that which he needed. He was given the power to know Good from Evil.

How was he created, and why he alone this power?

When God created the Earth, the first manifestation of matter was the first step in manifesting in matter the Idea, as

it existed in the Mind of God. For when God conceived in His Mind the Idea that unto Himself He would raise up a Son, it became necessary that that Son should have first a birth into Time before a birth into Eternity, *for to be a Son one must be born of a previous existence,* and if God had simply left the Idea remain in Him *as Him,* there could have been no previous existence, and no *experience different from the experience of that previous existence,* hence no *change*; therefore, God would still have existed as God, but *never as the Father or the Son* as regards us!

Since the birth into Time was an absolute necessity before the birth into the Spirit, which is the second birth, it will be seen that the Spiritual Man would, at the first birth, which is of the flesh, be without any development as regards spiritual things. He would be without form, and void. This idea was made manifest in the first appearance of matter, which was formless and void.

What have we then? We have the Idea, as the Word, existing in the Mind of God as God, and this Idea (to make that Idea, even Himself, live again as His Son), the Pattern by which all things were formed, the Moulder of all things, the Designer of all things, the Creator of all things, the Upholder of all things.

As the Earth was without form and void because of this Idea which thus begot it, so it began to take on form and fullness as the Idea was to take on form and fullness in Man as it existed in the Mind of God. Thus we had the Earth living as One Great Cell. Then this Cell became more condensed, and we had a Protoplasm; that is, the Earth lived as a Protoplasm, and from out this Protoplasm (the Earth) was generated organized life. The first Existence living as an empty and void unnucleated Cell. Then this existence, acted upon by the Universe which environed it, had a nucleus formed in it. Thus it (the Earth) lived as *the* Protoplasm. Then, within this Protoplasm other cells were formed, and received a nucleus and became protoplasms. These cells and protoplasms forming and taking on life when the environment which gave them

existence, and in whom they found their life (even the Earth), *made possible their begetting*. If the protoplasms that formed the plant, fish, beast, or Man had each been formed at the same time, and began development under the care of the same environment, those protoplasms would not have become plant, fish, beast, and Man, but would all have *developed into exactly the same thing*. Thus each parent of diversified specie must needs be formed under a different environment, and would need also a different environment to develop it, and proclaim the end of that development. We have, therefore, first the lowest order of protoplastic existence beginning to develop as soon as an environment came which would beget it and develop it, and, halting, fixed in its life *because* of that environment which *begot it and which proclaimed its End*. Then another protoplasm entering upon its separate existence at a different time, under a different environment, and having a different being because of this environment at birth, passing the first organized life on its journey toward a higher order of life, and then itself becoming fixed in an environment which held it ever. Then another protoplasm, receiving being under a still different environment, begins a *development in harmony with that environment*, and halts within an environment that proclaims the end of its advancement. Last Man, finding his beginning, because of condition prevailing in the Earth at the time he had his beginning, in a protoplasm, and then the metamorphosis or change of that protoplasm into the fullness of the completeness of the perfect physical Man. The elements maintaining their equipoise and equilibrium from start to finish in that development which lived as Man. Each one of that company that populated the Earth in the beginning, beginning its separate existence as a protoplasm, in harmony with and according to the environment in which it began its existence, continuing that metamorphosis or change according to its environment, and finding its end because of its environment. Its start being in harmony with its environment at start, its journey being according to its environment at start and during its advancement, its completion and fixity in that completion as specie being in accord-

ance with its environment at beginning, journey, and completion. The flowering shrub, the swimming fish, the creeping thing, the flying fowl, the beast of field, the climbing ape, the upright, walking Man, all beginning their development and completing it according to the law governing the formation of protoplasms, and life out of it in harmony with the law of environment. Thus all having a likeness in their beginning, but all, except Man, falling short of the Idea (God) *imaged* in Nature. Thus far there arises no conflict between those who advocate the extreme of the evolutionary theory and those that dispute it. Nay, more, since the environment moulded the protoplasm into the nature of its physical being in the beginning, so the environment which came after these first formations, acted on those organisms and gradually transformed them to harmonize with the changing environment. They sought to accommodate themselves to their new environment *that they might live*. As the environment (Earth, air, and all things) changed gradually, so did they, and as one environment lost itself in that which succeeded it, so each organism which accommodated itself to its environment found itself living again in the modified organism which succeeded it. Thus one preceded the other. Yet the organism which gave existence to that which followed could only impress on its offspring a condition to which it aspired, and with which it sought to be in harmony. The organism that begot its successor could only form that protoplasm to which it had given birth in harmony with the aspirations which controlled its being at the time that protoplasm was formed. According to the same law, the animal that sheltered that protoplasm in its womb and gave it development and a birth, could only mould that organism according to and in harmony with the condition of its own mentality and being, and the aspirations of that being. Herein is the conflict, for the Law of Heredity, which proclaims the entailment of the characteristics of parents to their offspring, questions the *possibility of that which has no aspirations towards spiritual things begetting offspring that would have these aspirations*. The question is, could the ape, or the creature which

preceded Man in Creation, have sheltered in the womb of the female a protoplasm which, developing in harmony with the condition of her own mentality, and the conscious and unconscious aspirations of that mentality, would live at its birth as Man, endowed with faculties of Mind, to which nothing below it ever attains, or must that development be outside and independent of any being, organism, or thing which could have a *conscious* being, and therefore be capable of impressing its *own* being only, with *its* aspirations, on its offspring? Does the ape *unconsciously* have aspirations towards that Being, the Ultimate Goal and Destiny and Conclusion of Man, towards whom Man *consciously* and *unconsciously* strives? Does it have longings *beyond* itself, and which are *outside*, and *beyond* its *material* environment, which impress themselves on that developing protoplasm within its (the mother ape's) womb through the sensations which are transmitted to it (this protoplasm) from the brain of the mother ape, and which develops that protoplasm into a being which has a brain that can receive as an endowment a Mind which can *know* a Being of which its *begetter* had no *thought*, and could *never* have any *conception?* If so, why has it ceased to aspire, even if unconsciously, and why does its offspring never attain to that development of Mind which the aspirations would beget in the offspring? Why the ceasing to develop the superior out of the inferior? The greater from the less? *Why not yet the "missing link" from the Ape, and the Man from the "missing link"?* All the conditions are still here for such a material progression. Nay, the very Law of Heredity that proclaims that "like begets like," denies the assumption. The very Law of Heredity and Environment that makes possible the Ape from the Ape, the lion from the lion, the salmon from the salmon, the quail from the quail, the serpent from the serpent, denies it. The Ape, the lion, the salmon, the quail, hear the Voice of Truth, and interpret it only as it is impressed upon their being, which is of the Earth, earthy; they *never* were in *harmony* with any other *environment* than the *material* environment which environed them; they had no *aspirations* beyond *material* wants, desires, inclina-

tions; they never saw beyond the materialistic, or aspired to anything beyond it, and the *spiritual begins* where the *materialistic ceases!* The divine yearning was in the Divine Being whom they never knew, and towards whom they never aspired, in the Infinite Idea which environed all things, in the Omnipotent Thought which held in its compass the Universe, and which acted on all things of Earth and Air and Sky in harmony with itself, and according to that yearning, and thus the Universe became the environment that begot life in the elements according to the Purpose of the Divine Idea, and formed those elements into those protoplasms which lived at their completion as Man, made male and female. Thus it was the conditions prevalent in all things that made that condition beget the protoplasm it did, and it is because these *conditions do not prevail now, and can not prevail now, to give the environment which is necessary to beget the nucleated cell or the protoplasm outside of living organisms, that the protoplasm, and from it the different organisms of organized life, is not begotten and developed.* For this reason organized life is not begotten as in the beginning, but the Law *remains the same,* hence the environment of each protoplasm now, as in the beginning, proclaims its beginning and its end, and when we see it (the completed organism), we know its Heredity and its Environment! Each individual of that numerous throng foreordained to be the founders of great Families of Kindred species, each member of these different families differing from each other (Man showing this difference as well as animals, fish, reptiles, birds, or vegetables) according to their *environment of birth, journey, and end.*

Thus the *flesh* was formed as Man, and this flesh, which lived as Man, also became *fixed in its environment, as* was all that had gone before, *because of that environment and the Heredity, even the Earth, which made that environment, and the Man of flesh was forever barred from the New Creation, which began immediately on the completion of the Old.*

The Idea as it existed in that Mind, even God, to beget a Son by His Spirit, who would develop into the fullness of His statue and be Him, we see manifested in every organism their

development from *their* beginning to *their* end. The Idea having Man as the perfect Image of the Idea, we have Man manifesting in its fullness the Image which the rest of Creation manifested only in part.

Now, since the Idea was God, and this Idea was to raise up unto Himself a Son, soul of His soul, and life of His life, it follows, if this Idea, even God, in whom the Idea was begotten and in whom it had its birth, was to be made manifest in an Image, it would necessarily have to be made manifest in two *who were one*, and who would embody in their nature the fullness and completeness of those attributes which are personified in father and mother, and which find their fullness in that Idea, even God. Thus in God there meet as One those divine attributes which are manifested in the Image, in two who are one, and who beget out of themselves, bone of their bone, and flesh of their flesh, (*a*) images of themselves, to whom they bear the relationship of father and mother, even as He begot out of Himself soul of His soul and life of His life, that adorable personality,

Jesus Christ, the Idea.

See you not the Reality and the Image? The Substance going before, and the Shadow? Can you not see why *everything in this life is a parable*, telling of spiritual things?

The *less can never beget the greater.* Can an ancestor give to his offspring that which he has not? Can a father give to his son qualities he never possessed? The male, and not the female, was proclaimed the head of the family, even as the Man made male and female were proclaimed the head of Creation, and thus the male was created *physically* superior to the woman. The inferiority of woman related to the weaknesses of her being, but as her mind and body were *one*, it related to her mind as well as body. This does not mean that she was inferior to the Man in virtue, but that the peculiarities of her organism, and therefore of her mind, which was one with it, made her more *sensitive* to all influences, and more *susceptible* to them. To stand by Man's side his equal, to help him fight his battles,

(*a*) Gen. v. 3.

to bring to bear upon the world the refinement peculiar to her nature, to exalt him and be exalted by him, to inculcate into her offspring lessons of love, of virtue, of piety, which will be a mainstay and strength through all life, this is the destiny of the spiritual woman, and the more her influence is felt in the great movements which affect the sanctity of the home, of womanhood, of life and its blessings, of Peace on Earth to men of good will, the better will be the World, and the nearer will we be to that blessed day when men shall dwell together in *Unity*, loving God and loving Humanity.

There is no (*i*) sex in heaven; no male, no female, but all one in Christ Jesus. The love of the mother, that through the long, long years of weary praying and hoping and weeping over the erring child still remains firm, true, seeming to grow stronger after each disappointed hope, is but a reflex of that greater love which comes from the Omnipotent Father, and which will endure through all eternity.

The Strength, the Firmness, the Wisdom, the Justice, that are characteristic of the *true* father in dealing with his child are but the stepping stones to, or the reflection of that perfect Strength, Firmness, Wisdom and Justice that find an eternal home with the Everlasting Father.

These forces of the soul *meet in an harmonious whole* in Him who loves us, and reaches out after us with the Infinite Patience and Mercy and Wisdom and Love of an Omnipotent Father, for they are one in Him, even as (*j*) "And they were one."

That Man might be enabled, by comprehending the Image, to know Him who is the Idea which giveth *life* to the Image, God implanted within the male as the head of Creation the *seed of life*, and that this truth might not be overlooked, but proclaimed at the proper time, He put it into the Mind of the Israelites to give the genealogy of the male line only; hence we find in the very beginning that the females born to Eve are not given, although Cain must have married his own sister. The *life* of reproduction lies not with the female seed, but with

(*i*) Gal. iii. 28. (*j*) Mal. ii. 15.

the male seed. The seed of the female is a *protoplasm in arrested development*, and it is the male seed that *quickens it into life and development.*

GOD IS LIFE. That this truth might be known, the Bible gives the genealogy of the males. What truth? Why, that *God Himself was the Source of all life, and in Him was Life personified. That in Him only is Life, and without is Death!*

Having thus seen wherein Man is the Image, and thus realizing that in looking at the Image we see manifested in Matter Him who is only Spirit, we pass back from the *dust* made Man, and therefore living as Man, to the Man made "dust of the ground." This we find in the second chapter of Genesis. The first chapter of Genesis has Man last in Creation, the second chapter has Man first. The first chapter has Man made male and female, the second chapter has Man abiding alone. Yet none can read that second chapter without seeing the material all through it. Just as surely none can read it without seeing the spiritual all through. The trees that grew out of the ground were material; the tree of Life and the tree of the Knowledge of Good and Evil were not, but were spiritual. There must then have been *two* gardens, one spiritual, the other material. There were two beings placed in that garden, which was both material and spiritual, and these two beings were both material and spiritual, and these two were one being. There were four streams flowed out of the garden towards the four corners of the Earth. The woman was begotten out of Man. The Man was enjoined to eat only certain fruit. The forbidden fruit and the Tree of Life were in the *midst of the garden.* The garden was not Eden, but was in the *eastward* of Eden. That is, over where the *Sun rises*, where the *light comes from which dispels the darkness!*

The Tree of Life and the Tree of the *Knowledge* of Good and Evil were in the *midst* of the garden; that is, they *filled the garden and all things.*

The natural and the spiritual run side by side. One Man sees Nature, and seeing no God of Nature but Nature only as God, sees only the natural. The Beyond is to him a supersti-

tion lacking reality. He denies to any one the right to say they know of a greater kingdom, of which the natural is but the sign-board, the finger pointing the way.

Another Man, lost in the contemplation of Mind, sees only the spiritual, and denies the very existence of nature and nature's world.

The first stands speechless at the questions, Whence and whither? The second satisfies the cravings of the natural man with food, and feels within his own body the terrors of pain and disease. Each finds himself contradicted by the other, and the crying out of the spirit of the one for its food, and of the body of the other for its food, marks them both as victims of delusions, and demonstrates even to themselves their own inconsistencies.

The Idea being God who is One, and not two, Man is first shown in the second chapter of Genesis alone. Since it was the Idea, even God, who is One, that is the controlling force in all things, Man still remains one until all things are created and named. Since the Idea, even God, is One, the woman is given as having been *taken out* of that Man who was *complete in himself*. Thus the Image remains One, as the woman is part of the Man, "bone of his bone and flesh of his flesh."

The whole of the second and third chapters of Genesis is a *parable*, with *living* personalities and forces as a background or foundation.

We being natural beings first, we see all things as the natural man only can see them, and then look with the eyes of our spiritual being, even faith, to the greater truth to which the lesser pointed. We never could have developed into the knowledge of the true conditions involved in the fall of Man if they who wrote this record had not first conceived it and recorded it as written. The record is not imaginative, but is a true record of the fall of Man, handed down from one generation to another, until some one, guided by the Spirit of Truth, made it a written record. We first must receive the materialistic conception of things before we can understand the spirit-

ual. You might talk until doomsday about God as the true Light to one who had no conception of natural light, and that person would no more understand you than a stone wall.

To see the spiritual and the material, each standing by themselves, is the difficulty. We see that the taking of the woman out of the side of the man is a parable, and is an absolute truth. The gardens that these two were placed in were both material and spiritual. They being natural beings *saw* only the natural garden. Yet they, as spiritual beings, abiding in that garden which was spiritual, received the truth which they needed for their continued life from the Spirit of Truth. This truth was in harmony with every part of their being, for, because of that innocence of soul which was theirs, they were in absolute harmony with God. It was not necessary that this truth should be *formulated into words*, that they might understand it or hear it; it was the expression of God's Mind to them, and they needed no formulated sentence to understand it. The truth came from God as a truth, and not as a formulated sentence, and they, as spiritual beings, or as beings having mind, heard that truth. That statement that they "should not eat of the tree of the knowledge of good and evil, lest they die," is the formulated expression of that truth, but not the truth itself. This is man's only way of conveying his ideas to another, but is not a necessity to the reception of ideas, else the dumb, who could not read or hear, could have no ideas at all. The statement that it is "not good for man to dwell alone" is the recording in words of truth, as stamped upon Man's being. We know this is the Eternal decree of the Spirit of Truth. Ages upon ages have attested to this one great truth. Isolation, solitude, breeds a morose, melancholy, selfish, distrustful mind. God never intended that any one, man or woman, for any cause should withdraw themselves from the world, and in self-enforced solitude seek to serve Him. To dwell not alone, to live not by self and for self, but to fight life battles in life's arena, to atone for mistakes, sins, errors of the Past by bravely facing them in the Present and overcoming them, by living a life of self-

denial, not away from men, but before all men, reaching out to succor others, and lift them up, to this God calls every one To live alone, either as hermit, monk or nun, to withdraw ourselves from the world and wrap around us the selfish mantle of self, is to disobey one of the first decrees that God laid down. It is not the spirit of martyrdom, it is not the spirit of unselfishness, it is not the spirit of Christ Jesus who bore upon Himself the Sin of the World, and yet mingled daily with publican and sinner, who taught by a life of ceaseless activity, of unending sacrifice of self, of a continued teaching by His own irreproachable life, that those who lift humanity up, fallen humanity, are the ones who are in the forefront of the battle against evil, who hide not from the world, but live in the world above it, and by the Grace and Strength of an Omnipotent Savior stand firm and grow stronger in the sight of all men.

Christ went forth into the wilderness to pray; He came forth to fight. John went forth into the wilderness for a special preparation; he came forth to lay down his life before all men. The first man met evil and was overcome; it is our duty to meet it not for our own sakes, but for humanity's, and to meet it where it doth most predominate, in the battle of the world, in the conflict to which Christ calls every one of His trusted soldiers, and meeting it, to overcome it. God calls not His children to death, but to life. To bring in the reign of Christ on *Earth*, this is the mission of His followers. Ye are the leaven, ye are the salt, but wherewith will the Earth be salted by those who have withdrawn from it. Oh! that these souls, many, many indeed, struggling after righteousness, might cast out that darkness of the Pit, and see and know that it is *their works of love and kindness and mercy and sacrifice that appeal to the great heart of our loving Father with an answering blessing that nothing can stay*, and that all else, cloisters, cells, garbs, veils, vows, stereotyped prayers, crosses, beads, are to Him a mockery, and shall at last go down forever under His eternal anathema!

God impressed the law of the affinity of forces upon the Man made male and female, and decreed that "Whom God hath joined together, let no man put asunder."

When God made a wife for the man, and made them one, He put His Eternal Seal upon marriage. The first marriage ceremony ever performed on this Earth was performed by the Creator. Marriage has, therefore, not only His permission, but his sanction, and God blessed the family relation. The family relation, the marriage of the sexes, the reproduction of themselves through the laws of procreation, is stamped upon all things which have life. The most insignificant life upon earth's domain owes its existence to this universal law. Marriage has upon it the divine *imprint* and sanction. It is the finger, the sign-board, the image, pointing the way to the great Truth of The Oneness of that Divine Personality in whom abide the correlative forces of which man and woman are but the *image*, and from out of Whom came Soul of His Soul, Life of His Life, that adorable personality,

His Son Christ Jesus the Word.

And marriage is The Prophecy of the coming of The Day when the mind of Humanity, pure as on the day that God placed those two in the Garden of Eden, shall be clothed in the garment of spotless purity, which is the *Character* of Christ Jesus, when no more the Innocence of Ignorance, but the Innocence of Knowledge, shall be his everlasting Crown, and He shall clasp to His loving bosom the Bride of His desire, and Humanity and The Word will be One.

And God gave them a home in Eden. He blessed the home. Oh, the sanctity of it! The beauty of it! The glory of it! Man, frugal, patient, determined, works and suffers denial to get him a home. A place where, in the loving bosom of his own family, he can escape the cares and toils and disappointments of that which is *without*. And he and his faithful wife plan and contrive and finally they build that home, but always there is something lacking. Another room here would have been more satisfactory, and they build it, and yet it does

not bring absolute contentment, and they tear down and build up, but there is always something lacking. Secure within that nest of a home which they have builded, they abide in each other's love and the love of their offspring, but trials enter there, sorrow, pain, anguish, parting, death, and the Home Beyond becomes a constantly increasing hope and desire and reality.

Adam and Eve had an ideal home. It had been builded and planted and landscaped and grassed and flowered by an Omnipotent God. Sorrow had not entered there, and there was none to make them afraid. Earth and air and sky contributed to their comfort, and the beasts of the field stood ready to contribute to their pleasure. All things were theirs but one; lacking it, like children disobedient, they received it; the Earth took on a somber hue, the sky became brass, the air a sorocco, the beasts shunned them, their Creator condemned them, their home was closed against them. They build—it satisfies not; always lacking, it ever will lack, for man, having lost that blissful home *forever*, and having caught a glimpse of that home Beyond, will ever strive for it, led on by that kindly Light, until it shall burst on his enraptured vision and he will be eternally at HOME.

When the record states that *Adam said:* (*a*) "This is now bone of my bone," etc., etc., "Therefore shall a man leave his father and mother," etc., it must not be taken that Adam really *spoke those words*, articulating them by manipulating the muscles of throat, tongue, etc., for it was impossible that Adam, the *first man*, should *know anything* about the relations of father and mother and daughter. Christ makes this clear when He speaks of (*b*) *God* as saying this. God *decreed* it, and Adam's whole *being* testified to the law that of *one flesh* are man and wife.

Thus we find Man, made male and female, embodying in himself as the law of his being every attribute necessary to make him the perfect image of the True, the manifestation in

(*a*) Gen. iii. 22, 23. (*b*) Matt. xix. 4, 5.

nature of Him who is Spirit, innocent without knowledge, at the close of the second chapter.

To understand the temptation we are forced back to the beginning again, even back to the Idea (God). Let it never be forgotten that God is Spirit. That God is Mind. That God is *the* Idea. Seeing that God is Mind, we see that His Kingdom must be Mind also. Heaven, then, must be Mind, and that Mind—God. *God*, therefore, *is* the Kingdom of Heaven. The Kingdom of Heaven, then, is within God Himself. One can begin to get a faint comprehension of that saying, (*a*) "that God may be all in all." Now, since God Himself is the Kingdom of Heaven, it will be seen that *all* the *inhabitants* of that Kingdom are—God. God being Mind, and that Mind being the Idea, all ideas must have their birthplace there if they are *true* ideas; that is, in harmony with His Spirit. Every idea given being by that Mind must of a necessity be in harmony with the Spirit of that Mind, because that Mind and its Spirit are *ONE*, and these ideas are its offspring. Thus these ideas, being holy in their nature, and having as their Spirit the Spirit of Him who begot them, proclaim by their own natures the Nature of that Mind and the Spirit of that Mind which begot them. Thus their voices ascend continuously to that Mind that begot them, saying, "Holy! Holy! Holy! art thou, Lord God Almighty!" These ideas are the angels of God. *There are no other angels in Heaven but these.* They are His messengers to His children and to all creation, and they are the expression of truth as it exists in the Mind of God. They are Spirit, they need no wings. They have Mind as their being and their birthplace and place of abiding, and perform the service for Him of whom they are a part. Every angel seen by those of old was God speaking to them through this angel or messenger which was Him. Since angels are ideas or thoughts living in the Mind as that Mind or as one with that Mind, it will readily be seen that should these angels which are begotten of the Mind of God ever come into contact with the angels which live in that Mind which is Evil

(*a*) 1 Cor. xv. 28.

there would be a warfare. In other words, should these angels, which are God's messengers proclaiming truth as it lives in that Mind, even God, come to the Soul of Man and proclaim to that Mind (Soul) of Man the truth which was its being, and that Mind would hear it, that truth would also become an integral part of that Mind that received it, and the more that Mind of the Man (which is really the Man) came into a correct relationship with God, the more of these angels it would receive, and the more it would grow because of the truths which it would receive from them as its food. Thus when Jesus was tempted and rose triumphant over the temptation (*a*) angels ministered unto Him, not with bread of wheat, but bread from on High, ministering unto His soul, and giving to Him truth of such an exalting nature that He (*b*) returned to the country of Galilee in the power of the Spirit. The victory brought His Soul into such a relationship to God His Father that the whole Spirit of Truth became a ministering angel to Him. Now the more the mind of that man would embody in itself angels of a like nature with God the more antagonistic the angels which lived in his mind *as him* would be to the angels (devils) which were antagonistic to them. When the mind (man) arrived at that point in its development where it would be just like God (who is Mind), the angels begotten by it (his mind which is him) would be as holy, and as pure, and as truthful, and as wise, and as strong, and as powerful, and as just, and as merciful, and as loving as those begotten by the Mind of God; they would drive out the devils begotten by the evil mind and *then* would that mind shine forth in all the glory of God Himself. If you understand this, you understand the story or (*e*) parable of the wheat and the tares. If you do not yet, you will if you read on, praying and believing.

Since these angels are the truth as it exists in that Mind, even God, and are manifested to Man according to his own condition of soul, it will be seen that no man can receive any truth from God unless his own mind is brought into that

(*a*) Matt. iv. 11. (*b*) Luke iv. 14. (*e*) Matt. xiii. 24-30 and 36-43.

peculiar condition which makes it be analogous with that truth, and then *that* truth it will receive. Do not forget this, for it will make it easier for you to understand many things in this book, many things in *the* Book, and many things in that book which will be opened some day, *even your own soul.*

Since Man is a natural being, he sees all things according to the *natural* Man. When God who is Spirit, and can therefore only be seen spiritually, is manifested to the Mind of Man, Man can never see Him any other way than as a Man having feet, eyes, hands and a voice. Having, in fact, the form and attributes of a Man. Thus all the records in the Old and New Testament testify to God appearing as a Man, or in the form of Man. Now John says that (*f*) *no man hath seen God at any time.* That is as strong as it can be made, if language means anything. Wherever the records testify to men having seen God or angels, the word angel simply means a messenger of God, and could be a natural man, or else the *angel was seen by the eyes of the soul, even the Mind of Man, as in a vision, and was projected by the Mind of the individual before his spiritual vision.*

When God speaks to Man He is able to do so only because Man's soul is brought into harmony with truth as it exists in the Mind of God. Then God gave Man that truth. This truth is the angel of God, the angel of His Mind. When a Man's mind enters into such a relationship to God that it becomes entirely oblivious to its material environment, it receives truth in a predominating degree. It matters not whether the truth relates to *how* God created the Earth or to the God *who* created the Earth, or to the Past, Present, or Future as it relates to Man. It must be remembered that no truth will come to any one in relation to anything unless the delivery of that truth to Man is in harmony with Truth, even God, and the purpose of His Will. Science, true science, owes all to that Mind for the revelation of truths it has received. When truth, even God, came to the prophets and holy men they received the truth from God through Mind acting on

(*f*) John i. 4, 12.

mind, and saw that truth mirrored before their mind's eye as in a vision, and that vision took on form and feature in harmony with the truth which, back of it, gave it being. Their minds being in harmony with the truth which was manifest before them in the vision, if that vision appeared as a Man, it would talk to them, enunciating the truth which it represented and replying to their questions in absolute truth. The angel that appeared to Mary at the tomb of the risen Savior was dazzling in the exceeding glory of his countenance. Would he not be when we consider his glorious message? It was the condition of her mind that made it possible for her to see and receive the truth, or come into the knowledge of the presence that had rolled back the stone.

Man receives God's angels; these angels are Mind—they are the manifestation of God's Mind, and of that truth or idea or thought as it exists in the Mind of God, as God; they deliver their message to Man whenever Man's Mind is in harmony with them. This is the way God speaks to Man, Mind to mind. Man interprets that mind or thought or idea according to his own condition of mind, and formulates it into words according as he has the power to put into words his thoughts. But he is able to receive truth without knowing language, but is not able to express that truth so that others may know the thought.

Man was made the image of God, hence Man begets angels within his own mind, *which are him*, and they are *angels or devils*, according to the mind in which they find their home Thus the (*b*) angels of the little child always beholds the face of God because of the purity of that mind in which they find their home. Not that the angels which behold His face are spiritual entities existing independent of that child. No! No! They are the mind of that child, and each thought or idea proclaims its innocence! When God made flesh live as Mind, which He did when He made Mind live as flesh, then Mind and that flesh were *One*. It depends, therefore, altogether on the flesh as to the condition of that Mind, and on the Mind

(*b*) Matt. xviii. 10.

as to the condition of that flesh. A certain condition of that flesh or brain, which is the seat of Mind, will always insure a like condition of Mind. Therefore the insane. If you can change the condition of that brain, you cure the Mind, and it will have sane ideas; if you can change the condition of that Mind, you will cure the brain. Now as long as the Mind is sane the brain will be in like condition; as long as the brain is healthy and properly developed, the Mind will be sane. The (*c*) demoniac, therefore, whom Christ cured by casting out the devils, had a diseased brain, hence a diseased Mind. His ideas were erroneous, evil, wicked, hence were devils indeed, and being seated in a brain of like nature, that is, as badly disarranged as was the *mind of which it was the seat*, every idea or thought of that Mind was transmitted to every part of that body in a deranged manner, hence the devils tore him and wrenched him. The more he suffered the more they had life in him. Now when Jesus cast them out He sent them into a herd of swine. But they could not have entered into that herd of swine unless the *condition of their brains was changed*, because they were feeding peacefully until this time. Their brains had to be brought into a condition to receive these devils before they could enter. How was this brought about?

When the body is diseased, it is because some one *element* predominates in that body beyond the normal. A perfectly healthy body is a body in which every *element* in it is in exact equipoise with every other element. This is health. The body in which there is an excess of one or more elements above the normal may not succumb to any disease until that element predominates in the air, etc., which is its environment; then it becomes diseased, and that disease is nothing more or less than excess of a certain element destroying the equilibrium of all the elements composing that body. This is disease!

When the brain becomes diseased, it is for the same reason. When the Mind is insane, it is because certain elements are in the ascendent in that brain, destroying its equipoise. Now the brain is like a great electric battery, continuously gen-

(*c*) Mark v. 2-16.

erating within the cells which compose it impulses in harmony with its condition. This brain responds to every thought of the Mind, and the impulses harmonize with that Mind. These impulses are registered in atomic motion, and as impulses in etheric matter act upon the nerves of sensation at their extremities, and if the Mind responds to these impulses, the brain will also. Thus the mind hurls through space by means of atomic motion, modes of motion which exactly duplicate in matter the spirit force, even Mind, which begot them, which beat upon the other party's brain by way of the nerves, and divert the attention of the Mind to its Source.

The evil sent forth by an evil mind and registered in atomic motion is part of that Man. Man's mind is his individuality. His personality. It lives in the mind after the remembrance of his countenance disappears. An evil mind will send forth mind impulses which will make a good person in the same room shrink from them unconsciously. To an evil mind all other minds are drawn naturally. It is the law. They are in affinity. A person concentrates his mind on another person in the same room. The person looked at will unconsciously turn his or her head in time and look direct at the first party.

Mind, therefore, becomes the antecedent cause of motion in the matter which environs it by the generation of modes of motion in the brain. Man is the Image and God is the Supreme Mind that governs all matter simply by His Existing. Every impulse of the soul has its *corresponding phenomena* in matter. If we examine this carefully in connection with other facts, we have the explanation of the phenomena of lifting tables, raps on tables, etc., which are put forth as the work of departed spirits. The operators gather around a table, place their hands upon the table, and concentrate their minds upon a given desire, namely, that the table should by raps reply to their request. There must be a controlling mind at the table, and it will be found that the reply will correspond to that mind's predisposition. All the other minds will be more or less subject to it. The minds of each and all are under an

intense mental strain. This finds its co-respondent in the brain, and the brain sends forth impulses which are taken up by the atomic elements of the wood of the table. The result is a stress from each and all points toward a *common center*, and a resultant *impact*. There will be one or more raps, according to the conditions. The conditions are these: If the question should be, "Will it rain to-morrow?" and there was one *predominating mind* that *believed* it *would*, or the *predominance of all minds* at the table *believed* it *would*, and the affirmative answer demanded two raps, there would be two raps only, *not because if the conditions had continued exactly the same, there would not be more raps, but because the two anticipated raps having been received, there is a relaxation at once of the stress in the Mind or Minds that predominated, and as a consequence in the atoms of the table as well.*

One example to illustrate above: A gentleman having business in a city a hundred miles from his own city spent the evening with friends in the former city, where were also gathered some other acquaintances of the host. The visitor we will call Mr. A. The city was very much aroused over the question of spiritualism, and the conversation naturally turned in that direction. It was proposed by some one that they should try their powers. None had ever attended anything of the kind. They gathered around the table, and, placing their hands on it, asked if there was a spirit present. The necessary number of raps answered there was. The question was next asked how long the person had been dead, male or female, name, how many churches at the town the spirit formerly lived in, how many children the spirit had left behind, and how old they were, all of which were answered. *Mr. A.* knew well the lady whose name was given, had lived for years in the same town, attended her funeral, knew the ages of her children, and how many she had, and *was able to answer in his own mind every question asked.* He then said: "Mrs. ——, when I heard from your mother, some time ago, she was lying *very low, and was not expected to live.* I never heard how her sickness terminated. *Did she die?*" The answer

was that she died in "*nine days from the death of her daughter.*" To another question the reply was that a Miss B—— present was the medium. The writer met the gentleman the next morning, and he was still suffering considerable excitement on account of it, but there could be *no question of his sincerity*. He said he was acquainted with the lady whose spirit was said to have been present, and *he knew* that all she said was true, *except* the statement that the spirit's *mother was dead and had died nine days after the daughter*. This was between three and four weeks after the daughter's death, so at the *time* of the spiritual communication the mother had been dead at least two weeks. Mr. A. was seen two months after the first meeting, and was asked in regard to the death of the mother of the spirit. He said that she was *not dead at the time of the table rapping*, but did die after that. Mr. A., and not Miss B., was the *control*, the control being his own mind, and every answer came in harmony with his previous knowledge, except the answers in regard to the death of the mother, and Miss B. being the control or medium, but both these answers were in harmony with the *predominating belief of Mr. A.*, for he *knew* she (the mother) was very low, and expected to die, and he *made up his mind* that Miss B. was the control or medium, because of her physique and temperament. They had all sat down to the table after an earnest talk, in which they had concluded that there must be *something in it*. Mr. A.'s *mind* was still *impressed* with the *recent* death of his lady friend, and when the raps came his mind, although it may have been unconsciously, at *once reverted to her*. The rest followed as a natural sequence.

Again, a gentleman, Mr. C., was away from home, when his horse ran off and became lost to him. He inquired of a medium, having *his* mind fixed on a certain town as the horse's probable stopping place. The medium (?) said the horse was there, naming the *town Mr. C. was thinking about*. Afterwards Mr. C. had reason to change his mind, and thought the horse might be at another place. He consulted the medium. The medium said it was at the *new town in Mr. C.'s mind*. It devel-

oped later that the *horse was at neither place*. If. Mr. C.'s mind had contained the knowledge of the right place, the medium would have told him truly. The difference between the last illustration and the first is only in the thing acted upon. In the first it was the atoms of the table, in the second it was the atoms of the brain, and through that the Mind, and the medium gave back just what was received. The Witch of Endor gave back to Saul what she *received from him;* Saul received the *truth* which he had from (*n*) Samuel, and following that truth to its conclusion saw in it his own doom. It was *Saul* that remembered Samuel as an *old man dressed in a long garment*, and so he appeared to the witch. Once a woman was murdered, and her head, which was cut off, could not be found. Every medium, seance, and Hindoo, and occult force in the country sought to discover and make known that place where the dismembered head was hidden. *They all failed.* The probable reason is because no *living* person *knew* where it was, not even those who had committed the murder. This could easily be if they had cast it into the river. And when no living person knew, none could *reveal its hiding place but God.*

If a man's body was absolutely pure—that is, if every elemental atom and every molecule was in exact equipoise, harmony, equilibrium with each and every other atom and molecule, and his mind absolutely pure—the forces generated could not do less than heal or be less than healing. It is seen that Man's Mind, by and because of atomic motion, permeates not only his own body, but his surroundings. Thus we see that the Soul, if absolutely pure, and it has an absolutely *pure* body, is the great purifying force within Man; that it begets modes of motion in its own body in harmony with that Soul, and that their effect on all with which they come in contact is the same, if open to their reception. Thus when the woman touched the garment of Jesus, *every atom of which was in harmony with the body it clothed*, she was made *whole*. The change that *took place in the woman was physical. The antecedent cause was also physical.* But back of the transformed motion was the *faith of the*

(*n*) Sam. xiii. 13, 14; xv. 28.

woman in the Christ, back of the adjusted and harmonized organism was the *soul that held itself submissive to Christ*, and in thus making submissive her soul and her body to His Will *every atom of that body was ready for the healing Force*. But, oh! back of that garment which had healing in its folds was the Great Spiritual Engine, the SOUL, and from its *pure depths* came the Force that made her whole. Did He need that He must touch one, or that His garments must, that He might heal? Nay! (*o*) "Go thy way; thy son liveth."

Let no one think that all things are not in harmony with Law. God is Law, and the Law must always be true. One sees motion in all things, and, looking upon Matter, sees *Motion IS Both* its *Life* and *Being*, and all *forms of matter as Forms of Motion*. The stone that lies beneath your foot is a stone because of the mode of motion which forms its being. God could transform that motion into diversified forms of matter, and (*p*) from it raise up children to Abraham. Transform and intensify that motion, and that stone will be dissolved and disappear forever, as were the stones of the altar which Elijah built, and which the fire consumed. If, then, Matter is but Motion made manifest, and diversified Nature but diversified Motion, and the Creator of Motion should deny to it His sustaining fiat, and Motion itself should disappear, *where, then, shall we find this boasted Matter that has Eternity* (*?*) *as its being?*

If heat is the result of a mode of motion, and Matter is consumed because it partakes of this same mode of motion, and Man had power over his own flesh to control its motion according to his own will, or there be a (*q*) Being who has power over all Motion, and Man should hold his body, through *faith* in that Being, subject to that Being's will, could not that Man's body be encompassed about with the most intense heat and yet be unaffected by it?

If disease itself is the result of a mode of motion, and the intensity of disease is correlative with the intensity or volume

(*o*) John iv. 47-53. Matt. viii. 5-13. (*p*) Matt. iii. 9. (*q*) Sam. iii. 16-28.

of that motion, and a force would be brought to bear sufficiently strong to overcome that motion, and transform it, would not the one who brought to bear that force suffer from weakness because of the (*r*) virtue thus imparted; and if he should all His life on Earth thus combat the infirmities of others, would he not bear them?

If all matter is diversified motion, and the (*s*) soul (mind) was sown in it, and soul is one with the flesh (matter), and all matter is corruptible, then the destruction of this world by fire would mean the transformation of motion from one degree to another, until matter and motion would disappear together, and there would remain Personified Energy and the Resurrected Immortal Spirit, Soul, Mind, Body.

When the awful struggle took place in the mind of the demoniac between truth and error, true ideas and false ideas, a true condition of brain and a deranged condition, between the angels and the devils, the child of God and the child of the wicked one, that mental struggle was registered in atomic motion, and beat upon the nervous system of all conditions of life; but only upon the swine did they have any effect, and their brains and whole nervous system took on a condition analogous with the sensations being received by them from the Man, and in these diseased brains and systems there abode as one with them an insane condition. Thus their condition was analogous with that of the man previous to his restoration, and every nerve of body, and every cell of brain, being abnormal, deranged, degenerate, they responded to that condition and ran into the sea.

Since the condition of a soul is the spirit of that soul, it will be seen that as soon as there begins to take place a change in the condition of a soul, at once there is a change in the spirit of that soul. Thus, if a mind was absolutely pure and holy, it would have an absolutely holy spirit. If anything should occur to destroy that pure and holy condition of soul, then that holy spirit would be destroyed also, for, as has been stated, the soul and its spirit are one. God the Father and the Holy Spirit are

(*r*) Mark v. 30. (*s*) Cor. xv. 42-54.

one entity, not two. Whatever soul has His Spirit has His Mind, hence they also would be not two, but *one*. Mind is not six feet tall and so many inches in girth, and weighs so much, and takes up so much space. Mind is Spirit, and if that Mind is God, then it is above all things, yet *fills all things*. It can not be bounded or given dimensions. It occupies no space to itself therefore, but it (God) is *one with all mind* which is like it (God) and is it (God). All carnal minds are *one* just in proportion as the spirit of their minds is the same. It would not be correct, therefore, to say that the devils *traveled* from the Man to the swine, for, as a matter of fact, if the man had continued insane and the swine become insane also in like manner, each would have had the *same* spirit, and would of necessity have been *one mind*. The mere fact that the same mind was in two formations of flesh would add nothing to that mind's being. In one being or one million beings it would be the same mind, neither more nor less in either instance. This thought will be found developed more later in this book.

God made mind one with the flesh, hence a mind to be corrupted or made evil must have a disorganized brain. That is, if the spirit of that mind is to be changed, there must be a change take place also in the brain in which it has its seat. There are two ways in which it is possible to bring about a change in the mind (man) which is absolutely pure and holy. Make the appeal to that mind through the senses by way of the nerves of those senses acting on the mind through the brain, or by sensations produced by that which is below that mind acting on that brain through the nervous system. The first man had his mind, *which was him*, acted on by both!

When God, as the Word, made the World, and brought it up out of that pit which is bottomless and where Death reigned, the poisonous gases and elements which entered into and formed that world were held in equipoise by the Word, one with the other, hence one nullified the other, and all things *as a whole* were pure. In Man was that perfection of equipoise of all things created which made Man perfectly pure. In all other life it was not so, the serpent being then as now impreg-

nated with poisonous matter. The serpent could approach the Man in but one way, and that through his nervous system. One can readily see why the woman felt these sensations more than man. The force sent off by anything is the *combination* of *all* the attributes of its being, and thus the *sensations* sent off by the serpent were just such as would come from a mind or system diseased or poisoned.

Man's physical being being absolutely pure and perfect, every sensation transmitted to his brain by the nerves that traversed his entire system, if those sensations were begotten *within* that system, would be in harmony with that system, and that mind within that system. There would then be nothing within that system itself, as long as it retained this pure and perfect condition, to combat and overthrow that mind which was one with that body. As long as that mind remained pure and perfect there could be nothing that could overthrow that body. How inseparably linked do we thus find the material and the spiritual in Man!

That Mind which lived in the flesh as Man had the Supreme Mind as its Environment. Hence the truth as regards the man's nature and the conditions environing him were impressed upon his entire being. As stated before, the statement that "of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die," is the *language* of the *writer* of the book of Genesis, but the *truth* embodied in that statement is the *voice of God*, Who is Truth personified. The statement is the *formulation of that truth into words or language*. The Man was conscious, although he did not have that truth stated to him in words, and could not himself have formulated it into words, of the nature of his being, and the law governing it. It was not the consciousness that comes to the mind that has *reasoned* out the truth and thus *knows* the truth, but the innate and inherent law of his being impressing itself on his mind. God said to the fish and to the fowls, "Be fruitful and multiply," etc., but no one supposes that *they* understand words or language. The law

was impressed on their being; they responded to it. The Law was God and was the directing Truth going before in Creation's pathway, every footprint in which is a truth embaled in a created organism. But Man had what the beasts had not, the conscious knowledge of the Law. Thus Mind spoke to Mind, and the Man felt within his own being the desire for knowledge and the law governing its acquisition, and he felt that Law warning him against a violation of the Law of *his* being, even that *spiritual being that reposed in God as God*. All the attributes of his spiritual being (mind) centered and focused upon his mind the one great truth that he could only know Good and Evil by disobeying the Good and thus learning the Evil, and thus he was warned not to eat of the tree of the knowledge of Good and Evil, but abstain from it, and thus eat forever of the Tree of Life, even God. Man being a natural being, could see no other food than that which the natural man could eat, hence he saw these trees as natural trees growing in a natural garden.

Now since the truth came from God and was received by Man through Spirit (Mind) acting on Spirit (Mind), and was interpreted truly by Man, so also the temptation came from below through matter acting on matter. As the sensations which were begotten by the serpent beat upon the brain of Man, the Serpent within the Man himself, even that *Mind of the flesh*, awoke, and that mind of flesh or carnal mind of the woman stood forth in opposition to God. Thus the Serpent or Devil, which lived only in the snake because the snake impressed sensations upon that woman's brain, and through it upon her mind, which were antagonistic to spiritual things, now lived in the woman because of that carnal mind which had awoke to life in her. Thus it will be seen that whatever is opposition to the Spirit of Truth is the Devil. If it had been the sensations cast off by the wolf, for instance, that had aroused the carnal mind of man, then the name Wolf and Devil would have meant the same thing as Serpent and Devil now means. It is the spirit of opposition to God that is the Devil, and this Spirit of Opposition is always in the things of this material life, and finds its *life* in *Man* through the *carnal*

mind of Man and his works. This Serpent, even the Devil, even the carnal or fleshly mind of the woman, while it had awoke to life in the woman, it had no *power* in her until she surrendered to it. Thus the carnal mind having awoke in her, it stood in opposition to the truth presented to her and brought before her mind the truth impressed upon it as expressed by the statement of the text: (*m*) "Yea, hath God said, Ye shall not eat of every tree of the garden?"

To this the woman replies, according to the second and third verses: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

And the serpent replied: "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

As has been stated, the truth came not to these persons in the formulated sentence, but in the fullness of the Truth itself, which is above all language. Words are the interpretation of The WORD. Hence Man in the beginning occupied that lofty position where ideas lived in his Mind as such and were understood independent of mere words. The man who says he "knows what he wants to say, but can't say it," occupies the same position as did Man in the beginning. Language is the outgrowth of the necessity of one person being able to communicate these ideas which occupied his mind to others, so that others might understand his wants and desires and necessities and thoughts. God therefore did say to Man what is recorded in the Book, but in the Voice of the Word Himself instead of mere words. Thus we see Man *receiving* (*a*) *the truth or idea from God as the truth appeared to his spiritual nature which reposed in God, and then in opposition to truth the idea as it appeared to his carnal mind, which had been awakened to its life by the sensations from below.*

The Serpent within their own souls having been aroused,

(*m*) Gen. iii. 1-5. (*a*) Matt. xiii. 24, 25.

even their carnal mind or fleshly mind, which was (*b*) one with the spiritual, that carnal mind interpreted truth which came to Man according to its nature, and its *nature* being *opposition to God*, its interpretation was always a lie. Hence it lied when it said that Man would not die when he ate of the tree of the knowledge of Good and Evil, for, from the very nature of the case, Man could not *know* Good (God) without learning Evil; he could never learn Evil from God, for God is only the Good; he could never receive the knowledge of Good and Evil without being disobedient to the Good; he could never be disobedient to Good (God) without Evil abode in him; he *could never be Evil and abide in God.* When he committed the act of disobedience, therefore, the casting out from God followed as an absolute law, and being cast out from God he was cast out from LIFE, for God is the Supreme Life, and only they are alive who *abide in Him.* Hence Christ, in speaking of the strictly fleshly Man, said: (*a*) "Let the dead bury the dead." It was the spiritual Man that was cast out from his life, because he (Man) surrendered to the demands of his carnal Mind. If Man had had that fullness of faith which lived in Christ, he would have been obedient to the heavenly Voice, and would have never tasted of death, but would have had power over his own body to "lay it down or take it up again." Would Man have died if he had not sinned? asks some one. No! What! not have died physically? Nay, not even physically unless he had so willed it, because he would have had power over his own body. Yet he never could have attained to that Life which is found in God *who is Spirit only*, without *dying to his fleshly body and its world!* Christ, therefore, could have lived forever in this life or this World had he not been crucified, had he so willed, but He *never could have attained to that Existence which is Spirit only without His Soul was separated from that body of flesh and died to it.* If, then, He had not been crucified, the laws of Nature, which lent Him age as He grew from babyhood unto manhood, would have been permitted to continue that body's journey into its dissolution, for every attribute of His spiritual

(*b*) Matt. xiii. 29. (*a*) Matt. viii. 22.

being cried out for release from the confines of the flesh and its World that He might enter into the joys of that World which is Spirit only, and He would have been untrue to His divine Nature if He had *sought* to arrest the laws of Nature, and, *therefore*, He would have *sinned* in thus violating the law of His higher nature, and would have *died*, because the very desire to live the life of the flesh forever finding lodgment in His soul and possessing it would have proclaimed His Soul in opposition to God, thus a sinning Soul; and sinning, it would have been cast out from God and *would have had no power over His fleshly body!* But there would have been no *death* in that *separation* of Christ's soul from His body, which would have come according to Nature's laws, for at the moment that His soul had separated itself from the life here it would have entered into the Fullness of that Life which is Eternal and which was His Life even on Earth.

Thus the carnal mind of Man aroused into life by the serpent lied to the Man when it said Man would not die, for Man lost the power over his own body and was cast out spiritually from that Mind in whom only is Life and death, or separation from Life (God) was his portion.

(*e*) "And when the woman saw that the tree was good for food, and that it was pleasant (a desire) to the eyes, and a tree to be desired, to make one wise, she took the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

All truth comes from God direct to the spiritual Man. The Spiritual Man lives as *one* with the *natural* Man. Every truth that comes to Man is first interpreted by the natural Man according to his understanding. The spiritual Man being *one* with the natural Man, sees the truth which the natural Man (Mind) sees and spiritualizes it and thus sees truth as God sees it. There was impressed upon Man's Soul the truth that there was attainments of soul which it must possess and retain, if he was to retain his innocence. That to maintain that innocent state he must make certain attributes his own. That upon him

(*e*) Gen iii. 6.

devolved the necessity of choosing what he should make his own. Thus there lived in his Mind the Idea, and the true garden, and the true food. When, however, Man began to see this Idea and this Garden and this Food, all of which was spiritual, and was seen by the spiritual Man (Mind), the *natural* Man (Mind) began to interpret according to *his* nature. Now the natural Man's food in the beginning was the "greenness of the green"—in other words, fruits and vegetables; the yield of the *natural* garden in which the *natural* Man had been placed. When the Idea came to the spiritual Man in regard to the spiritual garden and its food, which is the true food, the natural Man (Mind) interpreted it according to his nature, and saw the natural garden as the true garden and the tree of the knowledge of Good and Evil and the Tree of Life as trees of the natural garden. The natural (earthly) Man (Mind) *can never see beyond his own realm.*

One needs but to look at the whole Jewish history, their ordinances, their laws of sacrifice, of sin offering, of atonement, of worship, to see how this natural or materialistic Mind pervaded their entire system and interpreted all things. Thus they set aside certain animals as unclean and refused to eat them or even touch them. Now we know that this food was good to eat, for Paul expressly says so, and it was never spoken of as unfit for a person not a Jew. The food was in itself always good for food. It was the foulness and filth and darkness of Mind which the habits of these prohibited animals and birds *imaged* that God condemned, but they (the Jews) had not risen to that spiritual elevation where they could interpret God's Mind and the idea or truth which abode in it according to the spiritual Man (Mind) as Christ did. It was the sacrifice of the animal (carnal or fleshly) Mind in Man that God demanded, but the Jews, interpreting according to the natural mind, slew the animal itself. It was the offering up of the carnal self (Mind) that God demanded of Cain and Abel. Each interpreted according to his own nature, and God accepted Abel's offering, not because it was the slain animal that He desired as an offering, but because the Soul that offered it the

nearest interpreted the truth (Idea), as it existed in God as Him. That which formed the atoms into the organisms that lived as Adam and Eve, that drove them out of the garden, that led the Israelites into bondage, and directed their course across the desert and into the promised land, that brought water from the rock, that led and stayed the hand of Abraham, was the Idea moulding all things in harmony with that Idea's Ultimate crowning.

The carnal mind had been aroused by the sensations which came to the mind, through the brain in which it has its seat, from the serpent, and fixed the eye of the woman with longing desire on the food which was pleasant to the eyes. The soul of the woman longed for knowledge. She did not *know* that the (*n*) "*beginning* of wisdom is fear of the Lord." She neither feared nor loved God. The carnal nature rose up and tempted her, and taking advantage of her desire for wisdom betrayed her, and led her to gratify the lust of the eye and the flesh, and take the fruit of the tree and eat it, and give to her husband.

Thus GREED tempted her and the LUST of the FLESH betrayed Man.

(*o*) "And they eyes of them both were opened, and they *knew* that they were naked; and they sewed fig leaves together and made themselves aprons."

That innocence of soul which was theirs at the beginning began to depart from their souls at the moment they began to give a *believing* ear to that from below, and the farther they wandered away from that innocence of soul the nearer they came to that point where the knowledge of good and evil would make evident that *loss of innocence* through a coming to them of a knowledge of their nakedness of soul and body. Their nakedness was not of the flesh, although the flesh was naked, but was of the *soul, which was naked before its God* and that spirit within them which loved righteousness; but the *natural* Man (Mind), seeing with his own eyes and interpreting the idea or truth which came to the Spiritual Man (Mind) according to his own understanding, showed them the naked-

(*n*) Prov. viv. 10. (*o*) Gen. iii. 7.

ness of their *flesh*, and the *spiritual* mind, one with the natural, *felt the shame* of that nakedness of the flesh and demanded it should be hid.

God made them naked. There was, therefore, no sin in their nakedness. The little babe comes into the world naked, and knows it not. It climbs life's ladder and some day it discovers its nakedness. Blessed indeed is that innocence that is naked and knows it not. Blessed indeed were these two in the garden on that day when, in the innocence and purity of their own hearts, they were naked and knew it not. But thrice blessed is he who, having discovered his nakedness, hath clothed himself with the Garment made white through its eternal Sacrifice for Man!

There is no sin in the knowledge of good and evil. *God has that knowledge.* Every parent seeks to instruct their child in regard to that which is evil, and that which is good. The sin lay in the disobedience which led *away* from that knowledge. Listen! Disobedience never brings with it knowledge as regards spiritual things. It never brings knowledge of the *good.* Disobedience never gives knowledge of *evil.* Disobedience to God means want of *faith* in God. They, by their act, made God a liar by implication, implying that the voice from below instead of the Voice was truth. Evil never exposes itself as evil. It always cries out it is good. The exposure of evil only comes with the Truth—with the coming of the *knowing* of the Good.

When they ate of the fruit and their eyes were opened, their *understanding* was made manifest. Their Minds were opened to the Light, even Truth. A new world opened up to them, where Truth, Justice, Love, Mercy, Obedience, Holiness, Purity, reigned and were supreme. A kingdom where nothing of Earth could ever enter. A kingdom not made by hands, eternal in the heavens. A kingdom where faith in God was its first requisite. A kingdom where *Man* must walk by faith and not by sight. They were no longer in harmony with their surroundings. They had lost that earthly home forever. But another kingdom was to unfold to them in time to come which

the hand of Man could never destroy, whose builder was God through Christ Jesus.

Their knowledge of their nakedness came with the knowledge of their evil act, and they, acting in harmony with that knowledge, *clothed* themselves. The modest woman bares her breast to give suck to her young, and the pure man sees no shame or carnality in it. The woman of fashion bares her breast that *man* may *see* its *nakedness*, appealing through her fleshly attributes to the eye, to the senses, to the fleshly mind for approbation. The pure man sees the mother in the first act and thinks of his own, and honors her motherhood, and respects the instinct which moves and prompts her to minister to her young. He sees in the last, at its very best, nothing to elevate the mind above the carnal, and everything to drag down the one basely inclined. No woman that ever bared her shoulders and bosom for the gaze of strange men, hoping thereby to win their admiration, ever received more than the admiration of the carnal mind, and to be (*n*) "carnally minded is death." The *flesh can never appeal to any but its own!*

(*o*) "And they heard the Voice of God walking in the garden in the cool (wind) of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

They heard God's voice in the wind. As every noise is the cause of alarm to one in fear, as the creaking of the woodwork of the house, the rustling of the trees, the scream of a bird, the hoot of an owl, brings mortal terror to the soul suffering in fear because of its guilt, and awakens anew the story of its crime in that soul, so the wind in the garden became the *vehicle* by which the *presence of God in that spiritual garden* was made known to them.

Thus becoming cognizant of God's presence, they sought to hide from Him, and still following the lead of their *natural* minds, they sought to hide or conceal themselves from God by hiding among the trees of the *natural* garden. The thief, the murderer, the vile, haunt the alleys and the out-of-the-way

(*n*) Rom. viii. 6. (*o*) Gen. iii. 8.

places; they dare not look the honest man and the pure man in the eye; their look is vacillating—hard to catch. The inherent vileness of their own nature makes them seek to conceal themselves from others. (*p*) Christ Himself, bearing upon His own soul the *Sin* of the World, could not bring Himself to look *above as in the face of God*, but lay *prostrate on the ground with His face in the dust!* It is the natural Man (Mind) responding to the truth which comes to the spiritual Mind (Man) in his (the natural man's) own way. Thus it was the Mind, even Man, who is spirit, that was naked and ashamed in the presence of God. It was the natural Man who saw according to his natural Mind a way to hide from God. It was the Man who was both flesh and spirit, natural and spiritual, that hastened to hide in the natural garden from God. Thus we see the natural and the spiritual going side by side in all this narrative of Man's fall. It can not be otherwise, since *Man is a spiritual being living as a natural Man.*

In the day they heard His Voice there began the *begetting* of the *new* man. And that Voice will ever resound through the World, piercing every evil heart, until the new man is begotten.

The child crawling on hands and knees places its hand against the heated stove and cries out with pain. The parent, ever watchful, had cautioned it. The child did not *know*. It would not *believe*. It lacked *faith*. Faith was the substance of the thing hoped for by the child, namely, knowledge. Lacking faith, it disobeyed because *lacking that which stood in the place of knowledge*. Knowledge as to the credibility of the parent's word came with the burning, not through the disobedience, but through the truth as stated *previous* to the act of disobedience. The *truth* came from the *parent*. Lacking *faith* before the act, with the act came *faith* in the *parent* as regarded that one *truth*.

Man stood at the apex of the natural world. Beyond lay an unknown country—a world of which he knew nothing—the great everlasting, mysterious, fascinating Beyond. Man

(*p*) Matt. xxvi. 39.

placed in an environment antagonistic to that Beyond, could but reach it through an awful struggle. Knowing not Good from Evil, the great Beyond held the knowledge of it. To live he must learn to distinguish between the good and evil, and love only the good. To *become* a *citizen* of that *new* kingdom he must *give up* the *old*. Can you not see the *imprint*, the *image*, of this *truth*, a law in every civilized country on earth? Having forsaken the old and applied for admission to the new, he must conform to its laws. What are they? Sacrifice Self! Live for others! Love thy neighbor! Oh, He who was the Word made flesh, taught them by a Life whose death on the Cross was but a sequel, a certainty, a result, a fulfillment of that Life, from beginning to close a sacrifice of

SELF.

To appropriate to himself the knowledge that would come from the eating of the fruit of the Tree meant a life of sorrow, of sacrifice, of toil, of untold anguish. For to KNOW *that he* KNEW the Good demanded a *knowledge of His opposite*, and Earth has been one great cauldron of pain and torment because of Man's journeyings with His opposite. The books which will be opened on that Day are full of the struggle to know that they know. Humanity's (spiritual humanity's) history is one great struggle against Evil, that it might be the Good Carnal Humanity's history is one great struggle against the Good. The World is a great schoolroom, and Humanity the Scholar. Every shrub, tree, mountain, brook, Man, all things of this World, the books from which we cull our lessons, and He the Teacher, leading us step by step from primary on up through the different grades, each gained only after a mighty struggle against disbelief and ignorance and sin and superstition, on up to the high school, the college, the university, until humanity attains the longed-for good; and looking *up* into the *face* of his Divine Teacher, seeing Him at last *face to face*, having become *like* Him and *therefore* seeing Him as He is, it shall see again that same face by retrospect, dimly, in the primary, reproving, condemning, praising, but, oh, so loving, for

the mists will have cleared away and we shall know Him as He is, growing clearer, more beautiful, more loving, more patient, more glorious, more holy, more pure, more majestic, as (*p*) humanity mounts higher on that majestic ladder whose feet rest on the earth and whose rungs traverse Heaven, until some glorious day (*q*) the heavens shall be rolled back as a scroll, and the heavens and the earth shall flee away, and there shall be found *no place* for them, and His face will be reflected in all that glorified throng, for we, having received from Him that which He had to give, namely, Himself, shall be like Him. Then shall we see Him as HE IS.

For a father to know that a certain act of which the child was in ignorance would result in pain to the child, and then with this knowledge in his own mind refuse to warn the child, the world would call it criminal. How much more so, if the consequences of that act would be death!

God knew the consequences of the obeying of *Evil*, and the results that would follow. The Book of Time is filled with the tears and lamentations, the strife and the woe of that tremendous struggle to gain The Beyond. Justice demands of God that man should be told that the road to eternal life was Faith in Him. Love demanded it. Truth, Mercy, all the attributes of the Infinite Father, demanded it of Justice, and God is Justice personified.

A son by *adoption*, He knew that the (*r*) road that would make Man a Son by Birth was narrow, even the road of Faith, of Purity, of Holiness, of Love, of Self-denial, for all these are the *fruit* of Faith, and few would walk therein, and that the broad road that was paved with Unbelief and Evil which is the fruit of Unbelief would find an army of victims. God warned man. Why? God placed the tree there. Why? God warned man because He is a God of Love. God placed the tree there because, to become the Son of God, not by adoption, but by Birth, *begotten* by His Spirit, even the Spirit of Holiness, man must *know Good from Evil and be only The Good.*

The tree of The Knowledge of good and evil was the Tree

(*p*) Gen. xxviii. 12. (*q*) Rev. xx. 11. (*r*) Matt. vii. 13, 14.

of trees, since it led man to *know* God. The Tree of the Knowledge of good and evil is the hope of the world. The Tree of The Knowledge of good and evil is the purifying force of the world. God placed that tree there for a purpose, and that purpose was to *lead man up to Him.* God's purposes are *always* good. The greatest gift God can give to man is to make him His Son, begotten by His Spirit. This begetting is by the Holy Spirit through The Word which has the knowledge of good and evil, and is only The Good. The sin of Adam and Eve was *not* in eating of the *fruit* itself, *because the fruit was good*, but in the *Condition* of their own hearts that led up to the eating of the fruit. The act was but the manifestation of the condition of the mind which made the eating a *necessity.* The minds of both were already, *previous* to the eating, in a condition of rebellion against God. They disbelieved God. They had no faith in Him, and Disbelief or want of Faith in God from its very nature God never will forgive. Nay, more, (*s*) it should be the prayer of every heart that God may never forgive this sin, for it is the Sin of sins around which all other sins cluster, and from which they receive their nourishment. *It is the Sin that keeps Christ out of the heart.* Pray not for its forgiveness. God in His infinite Wisdom knew that the time would come when the *predisposition* to fall away from their happy estate would assert itself. God also knew that the time would come when man, the man made in the image of God, after God's own likeness, would seek to obtain that wisdom which was personified in God of whom he was the image.

The condition existed *before* the act. The condition was *antagonistic* to God. The Tree of The Knowledge of Good and Evil did *not create the condition.* The tree was not planted there for that purpose. For what purpose then?

(*s*) 1 John. v, 16.

(*t*) THAT THE CONDITION MIGHT BE MADE KNOWN!!

Listen! God Himself is The *Knowledge* of Good and Evil personified. There can not, therefore, be any evil in this knowledge. The tree of The Knowledge of Good and Evil is a spiritual tree; its fruit is spirit. This spiritual tree is part of the Word, and *is the Word*. Hence when the knowledge came to them of the evil of a *disobedient* and *lustful* mind, it came through the Word. This was the first *conscious knowledge* of The Beyond they received—the first knowledge of that new kingdom where the Word reigned.

The Idea, the Thought, the Conception, the Knowledge of The Truth came through The Word, even that same Word which was personified in Christ Jesus and was Him; and from that day to this every truth that man has received comes not from man as its originator, but simply as its *channel* through which it reaches the world. Its source is The Word.

Behold the beginning of the New Birth, which is a spiritual one. Behold the beginning of Faith in God. Behold the first step towards and into the new kingdom—the new kingdom which is complete in The Word and is it.

Man sought Wisdom. The Tree of The Knowledge of Good and Evil was its source. It showed him that true Wisdom lay in faith in God—in obedience to God. Every truth brought forth from the darkness that concealed it shines with that knowledge. Humanity's struggle is a history of its revelation. The branches of that tree point heavenward, and its leaves are kissed by the breezes that fan the throne of the living God. Its limbs reach out into all the world and unfold the glories and the beauties of the kingdom of God. It sings sweet melodies, attuned to the voices of a thousand times ten thousand angels, to those who love the good. The fury of an Alpine storm sweeps through its branches, and the leaves' reverberations sound like the cannonading of an avenging army to those whose souls are full of evil.

(*t*) Rom. vii. 12, 13.

In the day that man listened to the voice of the tempter and resolved to disobey God he fell. The equipoise was disturbed as regarded his personality. Like a finely-strung and attuned harp, which has lost its melody, so those sensitive minds lost their equipoise, and *discord* was the result. The darkness that comes before the dawn, the darkest hour of all—that darkness was theirs. When they reached forth their hand to pluck the fruit, the day broke, the morning came, the Light shone forth, and their eyes were opened to its rays. (*u*) The Light had shone in the Darkness and the darkness had perceived it not.

Having thus lusted to do that which was forbidden, not by man, but by God, evil predominated in the man, not because of the fruit, which was good, but because of the disobedience which resulted from the condition of the man's mind. Whereas it had stood at equipoise between good and evil, knowing neither, and being only the good, evil predominated, and the eating of the fruit of the tree was a necessity. The man who violates law, the man who violates God's express command, will sooner or later eat of this fruit. Having eaten of the fruit, the evil of their act was exposed. The (*v*) *Good* exposed it. Having eaten of the tree of The Knowledge of good and evil, their eyes were opened, and they saw their nakedness. To their eyes their nakedness was an evil. And yet God made them naked. The Evil was not in their nakedness, neither in the knowledge of it, for God knew it. The evil was in the condition that prompted the act that led up to a knowledge of their nakedness. The knowledge of their nakedness was a necessity after the act of disobedience which led up to a knowledge of it. To them their nakedness became an evil, and they sought to clothe themselves.

Listen! They saw with natural eyes their natural nakedness. They ate a natural fruit. They heard God's voice in the wind. Yet the nakedness was also spiritual. The fruit was also spiritual. The Voice was also spiritual. Man looks upon natural objects, sensations, desires, and from them grasps spir-

(*u*) John i. 5. (*v*) Eph. v. 13.

itual truths, for that which is the truth in natural things is in touch with The Truth in spiritual things, for the natural is sustained by the spiritual, and as the voice was both back and above the wind, and yet was in the wind, so is The Word back and above all things, yet in all things.

There will come a day to every soul which lives in disobedience to God when his eyes will be opened, and the nakedness of his own soul steeped in evil, in crime, in licentiousness, in selfishness, in wrong-doing, shall stand naked before his Judge, when every secret of the heart will be laid bare; when the (*w*) books will be opened, and the acts of a lifetime will array themselves before him with the awful certainty of Truth; when the Light of The Knowledge of good and evil shall shine upon that soul and pierce its innermost depths; when the good and evil of his own life will press down upon his soul with the awfulness of the Judgment, and when man shall have the full knowledge of it.

To him who has put on the garment which an ever-loving and ever-watchful Father, who (*x*) *never sleeps*, hath provided, his nakedness will be hid and his robes will shine as the Son, and no sin will be found in him, even the Garment Christ Jesus.

God spoke and Adam heard his voice. (*y*) On the mount the mighty thunders reverberated; a whirlwind passed; the fire burned; but God was not in any of them. And then came a *still small* voice. To the contrite heart it comes with the softness of a mother's lullaby. To the disobedient it hath the roar of a Niagara. To Adam it came with startling clearness. The Word acting upon that mind as Spirit calls spirit called him. In this garden of mind, of spirit, God's voice moved and Adam heard it. And that voice said: (*z*) "Adam, where art thou?"

Not that God knew not where Adam was. God knew, but *Adam* did *not know that God knew*. The voice disclosed God's presence to Adam, and the knowledge that it was useless to conceal himself from God. God knew, Adam did not know that God knew, hence the voice was first a questioning and

(*w*) Rev. xx. 12. (*x*) Psa. cxxi. 4. (*y*) 1 Kings xix. 11-12. (*z*) Gen. iii. 9.

then a condemning voice. And Adam answered, saying he was naked and ashamed (*a*) Who can stand before God without fear or shame in the awful day of their nakedness? for God will surely make the evil man see his own nakedness.

(*b*) "And God said, 'Who hath told thee thou wert naked? Hast thou eaten of the tree I forbid thee?' "

Mark it: The eating of the fruit of the tree was a necessity only after they had resolved to disobey and were in rebellion, that their nakedness might become known, yet God's command preceded the act of disobedience. If they had *believed* the Voice and been *obedient* to it, they would have been *God manifest in the flesh*, as Christ was. They would then have had the knowledge of Good and Evil, and been only the Good. Man would then have been God. Being God, Man would have ever remained true to himself, and could never have died to himself. It was because Man was not the Good (God), only His image, that he was disobedient through disbelief. It is idle, therefore, to say that if Man had been obedient to the Good (God) he would never have *known* the Good (God), for the *very fact of his obedience would proclaim his knowledge, and that knowledge inherent and personified in him.*

When Man sinned he fell away from that Environment in whom only is Eternal Life. This Life is Spirit. Since Man had been separated from Life (God) because of that which was Evil in his nature, and since the death to the natural world was certain because he had surrendered his body to Nature's laws and Nature demanded the death of that body which was out of harmony with *its* environment sufficient to bring about the dissolution of that body, it follows that if Man was to live forever he must bring his spirit (soul, mind) into *absolute* and *complete* harmony with that Supreme Spirit in whom only is Immortality and again have that Mind as its Eternal Environment!

When Man sinned the fleshly mind received power. God never made Evil. Never! Never!! NEVER!!! He gave it no power. It *received power through man's disobedience and surrender to it.* If Man had remained pure and holy, there

(*a*) **Matt. xxii. 12, 13.** (*b*) **Gen. iii. 11.**

could have been no Satan, which is (*i*) *opposition to God*, having life.

In spiritual things, yea, in all things, faith is the precedent of knowledge. Faith in God *first*, then knowledge. Faith in God's *Word* first, then knowledge. The man who disputes its veracity, whether it is the spoken word, the written word, or the Word within you which speaks Mind to mind, will never be able to receive its message or grasp the truth it contains. How can they receive the truth in a statement which they do not believe is truth? Do you not see it is impossible? Faith is an absolute requirement, whether in Science, Medicine, or Religion, for these all are sustained by the same and receive their knowledge from the same Word. Science, true Science, will find all its knowledge at first hand in the Word, and these two agreeing to the faithfulness to Truth of the Book which is the Word of God, will each point with unerring hand to Him who is both Book and Science. Medicine will find its secrets treasured in the Eternal Word, even the Word Christ Jesus.

(*j*) "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

And the Messenger that carries that message to the throne of the Living Word, which looks beyond the vale into the mysteries of the Beyond, which repeats the reverberations of that knocking until they sound their tocsin of expectancy and hope upon the gates of the Eternal City, is (*k*) Faith.

(*l*) "And the Lord God said unto the serpent, 'Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it (the enmity) shall bruise thy head and thou shalt bruise his (the seed's) heel.' "

"Above every beast of the field," "upon thy belly," "dust shalt thou eat,"—the enmity of man to the snake. Can any one read that and fail to see the material all through it? God

(*i*) Matt. xvi. 23. (*j*) Matt. vii. 7. (*k*) Matt. xxi. 22. (*l*) Gen. iii. 14, 15.

did curse the *snake*, and that curse lives in every country and clime, and Man's hand is against the serpent and he is loathed above any other beast or reptile. So also is there an eternal enmity between the soul of Man and the Serpent, even the carnal Mind, which deceives it, and every onward march of Man has been over that carnal mind's prostrate body. So shall the Seed of the Woman, even that seed which, born in a manger, agonized on a cross, crush the Old Serpent, the Devil, that incarnation of unbelief, of unrighteousness, of error, of all that is opposed to God, even the seed, Christ Jesus.

(*m*) God said to the woman: "In sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." "And God said: 'Cursed be the ground for thy sake. In the sweat of thy face shalt thou earn thy bread.' "

"Cursed be the ground." Why? "*For thy sake.*" Listen! God cursed the ground for *man's* sake. It was the *ground* and *not* the man that God cursed. Thistles, etc., should it bring forth.

God is a God of Energy, and not a God of stagnation. Laziness of whatever character is antagonistic to His character. To be shiftless and indifferent, to refuse to accumulate for no other reason than because of the labor necessary, of the energy necessary, is to be antagonistic to principles which are divine. God labored. God labored, and with His own Power built a Universe. Every star that shines in heaven's canopy is an evidence, a testimonial, of the labors of an infinite God. It is labor that builds up. Idleness is the curse of man, not work. Nations as well as individuals are doomed when they surrender to it. It has in it the seeds of decay. Mark it: Its parent is Death. It is a reaching out after that with which it is in harmony. Its tendency is *always* back to that condition of stagnation, of inertia, from which God brought the Universe. All things Evil coming from the same source, from below, are by nature in harmony with it, hence with idleness comes all manner of evil. Let *all* work. No man in health

(*m*) Gen. iii. 16-17.

has a right to be idle. Idleness breeds crime, disease, discontent, suicide, insanity. If ten hours a day will only find labor for half, let five hours suffice, and let a harmless but at the same time positive recreation fill in the interim. Let all work who are able.

(*d*) "And God made them garments of skins." How? How does God clothe us now? Does He make the yarn, and weave the cloth, and make the garment we wear? And yet we who trust Him, and who believe in Him, and who feel that we owe all to Him, thank Him for the gift of the garment. God gives good gifts to all men. Every garment, from the fig leaves to the finest coat, is the gift of God. So God made them garments of skins. They slew the animal, and made the garment, but God's Voice, The Word, which had brought them up to the perfection of their natural being, which sought to maintain them there, which showed them their nakedness, which cursed the ground for their sakes, that (*d*) same Word opened their *understanding*, that they might clothe themselves and hide their nakedness.

So that same Voice, the blessed Word, went up and down through Palestine, by the waters of Galilee, in lonely thatch and on mountain side, telling them of a GARMENT, spotless, clean, pure, holy, altogether lovely, which all men could have but for the asking, fragrant with the sweet-smelling odors of a Love that no disobedience could chill, a Mercy no outrage could slay, a Peace no tempest could destroy, even the Garment, Christ Jesus, the One altogether Lovely.

(*e*) And God said: "These have become as We are, knowing good and evil. Let us drive them out of the garden, lest they eat of the Tree of Life and live forever."

Mark it: Their condition was *estrangement* from that *innocent* state in which they had lived. They had learned to know evil. To have access to the Tree of Life with the knowledge of evil then, and the *love* of the good not yet developed, meant a perpetuation of Evil.

(*d*) Gen. iii. 21. (*d*) Luke xxiv. 45. (*e*) Gen. iii. 22.

Mark it: They *could not* have access to the Tree of Life, because God is the Source of all Life and God and Evil are forever antagonistic. So (*f*) God drove them out of the garden and placed cherubim on guard, and at the entrance a flaming sword, which turned each and every way, and which kept the way to the Tree of Life, which was planted in the *eastern* part of the garden, which was planted in the *eastern* part of Eden. Where? Over at the easternmost limit of the garden which was in the easternmost limit of Eden. Where the Sun rises! *Where the Sun always is risen!!*

Out of nothing God made a Universe. Step by step He brought it forward to completion. Perfect was every stage of that journey whose perfect completeness was found in Man. Mark it: That Earth without form and void was not the perfect Earth that had man as its climax. But it was perfect and complete as to each step, and those steps led upward, and not downward. Up through that long journey the *elements* that entered into and became man, came, and he was a natural man only, and was only the good, knowing not good and evil. He fell. He *never* could rise again. God had closed the garden to him *forever*. But on the day he fell God opened up the way for that new man, a spiritual being only, whose kingdom shall never pass away. A (*g*) kingdom not made with hands, eternal in the heavens. A kingdom eternal, where God reigns, and one hears not only His voice, but sees His glorious countenance. Where Love reigns and Truth sits enthroned. Where all the Heavenly hosts sing songs of praise, whose composer and whose attuner is the Harmony of all Harmonies, The God of Gods, The King of Kings, The Great I AM That I AM. Where Mercy endures forever, and where happiness and joy and peace fill every heart.

And man approaches the cherubim and seeking to enter looks into their countenances and sees that this one is named Love, and his heart is not in harmony with it, and he turns away; and he approaches another and he sees its name is Purity, and knows he is not in harmony with it; and he

(*f*) Gen. iii. 24. (*g*) Heb. xi. 16; 2 Cor. v. 1.

approaches another, and he sees its name is Patience, and he knows he is not in harmony with it; and he approaches another, and he sees its name is Self-Denial, and he sees he is not in harmony with it; and he looks to the right and the left, and on all sides he sees cherubim, each holding aloft its angelic name, and he sees Peace, Meekness, Long-Suffering, Kindness, Gentleness; and the host grows more numerous, and their names more brilliant, and their garments more glorious, and he fain would turn away, faint and discouraged, when, behold, another cherubim, like unto the rest, and its face shines like a bow of promise, and it says, "Hope, hope on"; and yet another cherubim comes upon his vision, brilliant, dazzling, glorious, in whose garments are the sheen, and luster, and perfume, and sweetness of all things hoped for, and its name is Faith, and with imploring hand points to the flaming Sword, and the Sword swings this way and that way, gleaming, scintillating, glowing, and man's soul approaches closer and closer and he reads: "He who would possess me and control me, who would own me, must thing right, must do right, must live right, must have a *right being*, for my name, MY NAME IS

RIGHTEOUSNESS!

And I turn this way and that way, and I guard the approach to the Tree of Life, and no one can approach that tree except they possess me, and look upon it in all its glorious beauty without me, and no one can see it unless I am with them, and no one can eat of this Tree of Life and enjoy that happiness and that peace which is its fruit without me, for where I am there is it also, and its name is

Christ Jesus The Word,

and we two are One."

And the image began to grow into the personality of the Principal. Before a shadow, a reflection of that which was true, not a son by birth. Having had but the *one birth*, and that a *birth* by *water*. A son only by adoption. God took a nothing and brought it to perfection. It was no more nothing,

but man. God took *man*, who was *nothing* as regards the *spiritual* world. He has determined his destiny as His Own Son.

God always *lifts up*. The completeness of the Natural World was man; the completeness of the Spiritual World is God. God never stops short of completeness in His Work. Having *predestined* and *forecordained* from the beginning man, spiritual man, for His Son, the work will never cease until it is finished. The lost sheep, straying far from home, the last of that numerous throng whom no man can number, is His own. He loves it, and His heart yearns after it. (*h*) Faithful in all things, True in all things, as a (*i*) Shepherd He wanders over hill and dale and into the bleak and barren mountains, where the storms of an outraged conscience beat with remorseless stroke upon the shrinking soul, and in faithful performance of that duty intrusted to His care He perseveres, patient, loving, tender, true, for His Mercy endureth forever, and His Patience is from everlasting to everlasting, and His Love it encompasses the World. He never goes back, for He having put His hand to the plow could not waver or turn aside; having received from His Father the commission and having volunteered as the Shepherd, in loving remembrance of that Father who is one in Him, even as He is One with the Father, and in harmony with the attributes of that Father who never gives up a work undertaken until its completion, so will He with a love that knows no diminution, and Patience that no rebuff or repulse can overthrow, seek ever after that wandering soul far, far away from His Father's house and at last bring him safely Home.

This is the way God works. He never leaves a work uncompleted. He *can not*. It is contrary to His attributes. Love reigns in His heart Eternal, and where Love reigns why should we fear? Oh, doubting soul, looking out upon the world reeking with the filth of debauchery and steeped in crime, those in whom you trusted gone astray, meeting on every hand the gibbering skull of insatiate evil, and feeling

(*h*) Rev. xix. 11. (*i*) Luke xv. 4.

that in this sea of Death there can be no Hope; look up, Look Up, for he hath foreordained from the beginning that all enemies shall be put under His feet, and (*j*) *all* knees shall bow, and *all* tongues shall proclaim Him Lord and King.

So the soul, mind, man, beginning as nothing, *without form and void*, the Idea finding existence in Him who was above him, namely, The Truth which was The Word, began to be *transformed* by the *renewing* of his *mind* into the likeness—nay, more—into the personality of the Mind above him, that man's mind, pure again, as in the beginning, might be a chosen and perfect vessel prepared for the reception of The Word, that that which was carnal might be *cast out*, and that which came from God and was God might come in. For man, *born out of water*, and having every nerve, fiber, and attribute of his natural being in harmony with *all things* of this earth which were *all* born out of the same element, namely, Water, shall be transformed by the *Spirit moving upon the face of the waters*, and of these two diametrical opposites, one matter which we call brain, the other spirit which is The Word, there will be begotten a new man. The Word begotten by The Holy Spirit, for these two are—One.

The Word has no existence in man as part of his personality only as man appropriates it to himself by a righteous life. All men are in harmony with the Idea in a degree. But *one man* had the Word in its completeness and *was* The Word, even Christ Jesus. He was the beginning of all things. He will be the end of all things. He made us natural beings. He will make us spiritual beings. He made us natural beings good, but not knowing good from evil. He will make us spiritual beings knowing good and evil, but being only the good.

He came to Earth, was begotten by the Holy Spirit. Why? Not for His own sake. For His home was Heaven and His name God The Word. Not because of sin of His own, for He never sinned. He became flesh and dwelt amongst men that we, being *natural* beings, and living in a *natural* world, and seeing things with our *natural* eyes, might *see*

(*j*) Phil. ii. 10, 11.

His life in the *flesh*, and having it for an *example* strive to *live it*, and in *living it come* into *harmony* with Him who is *not flesh*, but *Spirit*, and, *having* come into harmony with His Spirit, look *from natural* to *spiritual* things. That He, having atoned, not for His own sins, for He had none, but for ours, might save us from the consequences of sin, which is *mental death*. For He having by His own righteous life, and a death which was the *sequel* of that righteous life, made manifest to the uttermost His at-one-ment with the Father, and we by our *lives* which are a manifestation and a direct result and *measure* of our *faith*, and therefore not by our lives, but by our faith, having laid hold on Him who hath already atoned, we being *hid* in or by or through Him who is *free from Sin and its curse*,—we might therefore live in Him in whom there is no *no death or separation from Life, even God who is the True Life*, and living in Him find our atonement *already* made, for we would be one with Him even as He is one with the Father, and being a (*k*) part of Him,

Wherein can we have Sin or its Curse?

(*k*) Eph. v. 30-32.

CHAPTER II.

Heredity and Environment—Cain, Abel.

In the beginning was the Law, and the Law was with God and was God. Thus we find the Word and Law one. Law being an attribute of His Being, all Law finds its home in Him and controls His personality. He being the End of all Law and its fulfillment, all Law must of necessity be in harmony with Him. Finding thus the completeness of all law in His personality, His acts are all in complete harmony with that personality or law. The Law, then, *is* in itself *always perfect.* It is *always sure* to fulfill its mission. This Personality having as a Force in its Spirit the Spirit of Love, the Law is promulgated in Love, and the ultimate crowning or conclusion of Law must of necessity be Love and the making manifest that Love. There dwelling in His Holy Spirit Truth, Mercy, Power, Majesty, Wisdom, Justice and Love, the Law has all this as its Motive and Ultimate Crowning.

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When God makes anything, it has upon it the imprint of His personality. *There is not a thing in this life that can not be solved if one could but see the imprint.* God has printed on every leaf and flower and rock and dewdrop His personality; they teach a great truth of spiritual things. There is not a thing in this life, a word, a fluttering leaf, a beating wave, an imprisoned bird, a lost sheep, a struggling youth, a clinging vine, a decaying tree, a withered hand, a lock of hair, a ray of light, a threatening cloud, a storm, a calm, darkness, dawn, the stitch-stitch of the needle, law and its enforcement, governments and their formations, dynasties and their fall, kings and their heirs, ambassadors and their duties, war and its victories, that does not hold within its bosom a lesson we all must learn. Babyhood, childhood, youth, manhood, middle age, old age, hold within their folds the story of the Universe to those who have

eyes to see and ears to hear. God's Wisdom and Omnipotence is imprinted upon the tiniest formation of etheric matter, and on the planets which revolve in their course.

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Mind is the great underlying principle of *life*. The Supreme Mind is that Personality in which perfect and absolute *harmony* and *equipoise* of being is personified. Since *all* things of Earth reflect God according to their being, making manifest the Idea just to that *degree* that their being made them the perfect image of the Idea, harmony and equipoise of being was demanded of each and every organism if *it* was to have perfect *life*.

Since Mind is Spirit and the flesh Matter, and since the Idea, even God, even Mind, was to be made manifest in Man as His Image, it was necessary that *that* body which was to be the abiding place of that Mind, His Image, should be the *climax* of bodily or fleshly organism. It became the Model for all organisms, and the *nearer* each organism approached this Model in *formation* the more *Mind* it made *manifest*.

As the first Existence which sprang into existence at the going forth of the Word, even the beginning of the manifestation of the Idea, was the first step toward the formation of that body, so it was the first step in the manifestation of Mind. No Man can point to any one thing and say at that point Mind ceases. If one will begin at the first formation of matter and trace it on upward to Man, he will see that that which was first manifest as an existence only acted on from without, has gradually, step by step, advanced until it is made manifest as Mind acting from within. He will see that that organism which was without the consciousness of pain or emotion is succeeded in the next step by an organism which doth manifest these in an extremely slight degree. There was no consciousness of being in the etheric atom. It was void and empty. The Consciousness of *its* being lay in that *Mind* which had given it existence. It is only in the complete and absolute harmonious *correlation* of *all* the Seven Spirits of God that God exists *as* God. There

must be correlation of material elements, therefore, to give being to the thing formed. In the correlation of the etheric atoms as found in the elements we have the beginning of the formation of being. In the correlation of atomic elements we have the molecule, and in the correlation of the molecules we have the mass. This correlation must be harmonious and of such a nature that the elements constituting that being may be in exact equipoise *according to the measure required of each element.*

The cell without a nucleus could not manifest being, because there would be no correlation. When the diverse elements which form the unnucleated cell enter into that correlation of being which makes them the nucleus of the cell or protoplasm, we have the first formation of that which we call brain, and which is the seat of sensation, and therefore the seat of Mind. If there was but *one* element composing that cell, there could be *no sensation*, for the entire nucleus would be composed of the one element, the impulses from without that nucleus would act upon that *entire* nucleus in exactly the *same* manner, and there would not be and could not be experienced any *diversity of sensation*, hence no sensation at all, and therefore no Mind. But when that nucleus is composed of diverse elements in harmonious correlation, every impulse that is received by any element which is in that cell is in turn received by that *same* element in the nucleus, and there is produced within that nucleus an impulse which acts upon *every* element within that nucleus because of their intimate correlation, and there is consciousness of sensation. If every diverse element within that cell would receive an impulse at the same moment, these impulses would be taken up by *all* the diverse elements composing that nucleus, and each element would *reciprocate* the impulse received from its neighbor with its own impulse, and all the diverse impulses set up would be realized as sensations, diverse also.

Vegetable life is composed of myriads of these nucleated cells. So is all life. A certain number of molecules of one element and certain numbers of molecules of other elements

become joined by correlation into a nucleated cell. This cell becomes joined to other cells, and we have the rose tree, for instance. Other nucleated cells, differing from the cells that formed the rose bush, because the elements composing them are different, or because of the number entering into each, become joined together, and we have the grass, the vine, the garden vegetable, or the tree. Each nucleated cell is a *living organism responding to sensations received from without*, and transmits these sensations to all parts of that existence of which it is a part, which are in harmony with it, and it responds accordingly. In all this vegetable life there is the correlation of the different living organisms forming the *whole*—the correlation of the different organisms in the tree, for instance, as a *whole* forming the being of that tree, and the centralization of these sensations in *one thing*, namely, the *Heart*, which traverses the entire body of the tree, and sends forth into the branches its own formation, which take up the sensations from *without* and transmit them *into it*, and which take up the sensations from *within* and transmit them to the cells in bark and leaf and flower *without*.

After the vegetable life comes the life of fowl and fish and animal, and last of all, Man. There are different kinds of flesh, says Paul. (*a*) "All flesh is not the same flesh, but there is one kind of flesh of men, another of beasts, another of fishes, another of birds." The flesh of each is because of the predominance of certain elements in that flesh. The fish, the creeping thing, the fowls of the air, the beast of the field, are composed *entirely* of nucleated cells, which form their being. These all *center* in a protoplasm which we call brain, which is the seat of all the sensations which have their birth in the nucleated cells, and which is also the center of those sensations, and their source, which are transmitted to the cells.

There is no consciousness of pain or anything of an emotional nature in the nucleated cell of the vegetable kingdom, for the sensations are of such a simple character as to proclaim them consciousness in the embryo. But in the higher order of

(*a*) 1 Cor. xv. 39.

life—that is, in those that have a *living* soul; that is, in those that have *conscious* mind,—there is manifested not only consciousness of discord in their being, but step by step we see the organisms of each higher plane manifest more and more of the emotions of hate and love, until we stand in the presence of the Image who hath within himself the power to know good and evil.

In the elemental atom we have its being because of the *correlation of the motion* of each particle composing that element. This is also true of all other formations, including Man. Now if all the elements which enter into and constitute the being of the different organisms were formed into organisms and grouped in One Being, and that grouping was of such a Nature as to maintain the equilibrium of the Whole, and that in this One Being they would all be at equipoise one with the other, this Being would be the harmony of the Unity of the Whole, and would have a Mind which would be the *expression* of the Unity of the Whole.

It will be seen, moreover, that these organisms which form the *one* organism, each has an individuality of its own, and that this individuality is not destroyed by its being merged into the one Whole. It is also apparent that the *life* of that organism, be it nucleated cell, vegetable, fish, fowl, animal or man, is dependent on the harmony and equipoise of the organisms forming the One being. Thus the nucleated cell is dependent on the harmony of the elements forming it. The vegetable on the harmony of the nucleated cells forming it. The fish, fowl, animal or man on the harmony of the organisms forming their being. Not only is the life of the vegetable, fish, fowl, animal, or man dependent on the harmony of all the organisms which make the composite whole of their being, but these organisms themselves are also dependent for *their* life on that harmony of the Whole. It follows, therefore, since it is the *Composite* organisms that constitute the *One* Organism, and that *one organism* has an *individuality of its own* which is the Unity of the Whole, and that it has a Mind pertaining to its own individuality, that immediately on the loss of

that harmony of being to that extent which would cause a *dissolution of that One Organism or body that Mind would cease also*, because that Mind is dependent on the correlation of these diverse elements or organisms. It, this One Mind of the Whole, would not be co-existent with the elements that formed the one body, for that body exists no more as a Unit, but as diverse elements, and that *One Mind of the Whole* depended on the existence of the *one body as a whole*. What then? Does it not follow that if that Mind is to have a continued existence after the dissolution of that body, it will be because of *some element of being which makes it independent of the mere fleshly body?*

Man's body is but one Great Protoplasm. Every nerve within that body is composed of minute organisms, which act one upon the other. Every one of these organisms has a being in harmony with every other organism in the particular nerve of which it is a part. The organisms forming each particular nerve differ as to being—that is, as to the combination of elements which enter into and form the harmony of their being,—from the organisms forming every other nerve in that Protoplasm, even Man. The bones of the body are composed of living organisms. The blood is composed of living organisms. The hair is composed of living organisms. Every attribute of Man's physical being is but living organisms in harmonious groupings. The harmony and equipoise of being of the organisms that form these different attributes of Man's physical body creates a community of interest and an affinity of desire and of purpose which separate them from every other community of organisms, and thus the nerve or bone or blood, or whatever it may be, is held intact from its neighbor. Nothing but the destruction of this equipoise and harmony of being of a community of these organisms could bring about the fall of that community and the entering into it of adverse organisms. Thus, when the bones become diseased, it is because certain organisms within the bone itself have gained an unjust and undue predominance over the

balance of the organisms that form that bone, or that organisms from without hath entered in.

Such is the tenacity of life in the organisms that constitute the being of some existences that they manifest life even after the severance of the head from the body or the cutting up of the body itself. Thus the turtle will, a considerable time after the severance of the head from the body, snap at and hold firmly in its mouth a stick, and open and close its eyes. Its heart also will beat for hours thereafter. This is because the elements that form these organisms which constitute its nerves, heart, etc., are in such a relationship to each other that the organisms do not so soon lose their harmony with their environment.

The heart in Man is the seat of all Motion of the elements that constitute Man's physical body, but the brain is the Seat of the Mind and the Center of all life and sensation and emotion. This brain is but a Protoplasm having as its being organisms in harmony with the organisms that constitute the nerves of sensation. Their life and expression are dependent on the blood which comes from that Center of Motion, the Heart, and which is the life of the body, and therefore gives *Motion* to these organisms which form the brain. Therefore the more blood there is in these organisms the more motion, and the more motion the more life; hence when the Mind thinks there must be stimulation of these organisms or excitement of them to an extent beyond the ordinary, this demands or enforces on these organisms increased motion, which demands more blood in the brain. When the stomach is full of food this blood can not go to these organisms in the brain. because the organisms in the stomach demand it, that they may have the increased activity necessary to overcome and assimilate the food in the stomach. No one can think deeply, therefore, on a full stomach. Hence Jesus fasted. *Not to do penance for Sin*, but to so regulate the organisms which were His body that the blood which was needed for their life might be kept from the organisms in the stomach and used solely to

give activity to the brain, without which activity he *could not clearly think or assimilate thought.*

Since everything which goes to constitute man's being, and all others as well, are but organisms composed of the elements existing in certain proportion in the organism, and since these elements themselves are necessary as food for the continued life of these organisms, it can readily be seen that these organisms would crave the food which their system needs; in other words, those elements which constitute *their* system, the same as the larger Organism, even the vegetable, fish, fowl, animal, or Man, craves it. Moreover, it will be seen that *each* will *take* that which *it* needs and *leave* the *rest*, but being instilled with life, the more each organism eats of *its* food the stronger *it* grows. Anything that deprives these organisms of their food affects them the same as it does Man. The question of why grass makes wool for the sheep, hair for the ox, and feathers for the goose, becomes therefore so simple that one can hardly avoid smiling at that Vast Intelligence that in its own Mind hath already dethroned the Creator of all things, and yet could not solve the simplest of His works. It is readily seen that the organisms which constitute the wool of the sheep will only take up those elements that predominate in wool, the ox those elements that predominate in hair, the goose those elements that predominate in feathers. It will readily be seen, moreover, that if every organism feeds on that which is in harmony with its being, and that one organism differs from another because of the elements which predominate in it, it follows that if one of the organisms which in *conjunction* with other organisms form the *body of Man* consumes *more* food than its neighbor organisms, the *equipoise* and *equilibrium* of that *body* will at once be *destroyed*, and *war* will ensue between the different organisms in an effort to *restore* that *harmony* of being. It will also be seen that if certain organisms have been pampered and feasted on that food which they love, they will become *gluttonous*, and demand more and more, and the system will be rent and torn and *discordant* because of the demand

of these organisms for their food. When they are well fed they are in the ascendent, but when hungry they are weak, and the system or the other organisms constituting that system begin to grow strong. This is exactly the condition of the intemperate, from whatever cause—the drunkard, the tobacco user, the morphine eater, the opium fiend, the libertine.

It has been frequently stated that motion is the life of Matter; that the elements formed themselves in the beginning because of the harmony of motion of the atoms that composed them. The *power* of an organism is dependent, therefore, on the *element* that *predominates* in it. The motion in some elements being *greater* than in others, that element has more *activity* or *life*. Hence when that element predominates in an organism to an abnormal extent, it predominates over the other organisms to an extraordinary extent, and will quickly bring about their dissolution. Thus certain elements, called poisons, have as their life excessive motion and demonstrate that extraordinary life by their action on the system.

When a man becomes a drunkard or a confirmed smoker or a morphine or opium eater, or whatever the habit may be, that awful hunger of the organisms for alcohol or morphine or opium or nicotine seeks appeasement. If it is not satisfied by the Man giving it that which it craves, it seeks to satisfy itself some other way. It becomes a *cannibal*, preying on all organisms that come within its reach, which contain that which its hunger demands, and if the system of the Man has become so weakened, or, in other words, if the other *elements* which compose the system of the Man in whom harmony of these organisms is personified have been kept out of that system, and these organisms have not had them for food, and therefore are too weak to withstand the onslaught of the enemy seeking that within them which they love, that System, which *depended* on the *harmony* of its parts for its *life*, is overthrown and Death reigns. To destroy this craving, then, the Victim needs a food in which the *active principle* of liquor, tobacco, morphine, opium, or whatever it may be, is *eliminated*, or in extreme cases

of C.

nearly so. In these extreme cases of exhaustion the Mind is so intent on the one thing it craves that it will prevent the assimilation of any other food until it (this Mind) is somewhat appeased.

There are other elements called poisons whose motion, inherent motion of being, is so slight in comparison to the inherent motion of other elements (although the motion of all is inconceivable), that when taken into the system they immediately begin to rob the organisms which constitute that body of their heat. There is a loss of activity throughout that system, and the body in death takes on the *excessively cold temperature* which follows *poisoning*.

If the *excess* of a certain element or certain elements in the system constitutes a certain *disease*, one needs but to analyze those organisms which are at the seat of the disturbance to locate the cause and find the remedy. Thus, if the Chemist would take the expectoration of a person whose lungs were *perfectly sound*, and in whom there was no pulmonary trouble of any character, and subject it to analysis and find the elements that constitute that expectoration and the proportion of each element to every other element, and then take the expectoration of an advanced consumptive and analyze it, he could not fail in discovering the cause of consumption and its remedy. Whatever is in excess is the irritating cause. If the consumptive is given medicine that contains none of the element or elements that is in excess in his expectoration, but which is composed of the elements which the analysis has shown he was deficient in, the result must be healing, for the excess will find nothing on which to feed, and will lose strength, whereas the elements in which he is deficient will be taken up and assimilated, and there will be a *restoration* of the *equipoise of the organisms* which constitute the *lungs*. This would mean also that the one so afflicted should avoid an *environment* (atmosphere) in which this element (or elements) *predominates*.

What is true as to the discovery and cure of consumption is *also true of all blood and all other diseases*.

When God made Man He made his physical body absolutely perfect. One can see that if Man was to be the Image of God, that body which was to be the temple or tabernacle of the Image must be built so as to receive a perfect Image. From the very nature of the case a body that *failed in one iota of perfection* could not be the *living image of Perfection* when it was made alive. Why quibble about this self-evident proposition if *ye seek the truth?*

Since we see love, and gratitude, and kindness, and obedience, etc., in the animal world which is *below* Man, we are constrained to believe that if Man was the *Climax* of creation, these *attributes of Mind* must have had their *Climax* also in *Man.* Now if these attributes *lived in Man,* they must have had a *location.* They are *not* in his feet. They *are* in his head. Being in his head, they must have a certain location in his head. This they have; hence the development or non-development of certain parts of a man's skull demonstrates the possession or lack of the special attribute of Mind located there. Since *all* the attributes which are found in the Minds of *all* creation came to their *Fullness* in Man, it follows that he had a *perfectly formed head,* because of the *perfection* of the *attributes* that *filled* that head. He had a perfectly formed body also. We find that the sensations that come through the nerves have their seat in the same part of the head of Man as in the animal. We find that the seat of these nerves is distinct from the seat of the higher Mind. In the vegetable and the tree we see distinct beginnings of that nerve center which in the higher order of life shows forth as the spine, and which focuses all the sensations from the different members of the body, in the lower brain. In the upper brain is found the seat of the moral forces of all beings. Yet these *two* brains are *one brain,* and the upper brain, wherein is the seat of the moral forces, receives the sensations in like manner with the lower brain, even as the lower brain receives the impulses generated in the upper brain; but the organisms that compose the upper brain are not the same that compose the lower brain, neither are the organisms in either brain exactly similar. Every organism that makes up

its part in the composite whole of that body has its correspondent in the brain, and if the means of communication between the two, even the nerves, is open—that is, if the organisms which compose the nerves and are the nerves are healthy,—each will receive the message of the other.

We thus find Man in the beginning, not a miserable existence, with elephantine jaw, and receding forehead, and protruding back head, and all the monstrous malformations of being with which misguided thought has endowed him, and which exhibited in Man to-day is termed *degeneracy* (as if one could *degenerate* from an *inferior!* Oh! absurdity of absurdities!); but a Being who walked *Upright* like the Character in whose Image he was made, and in whom sat enthroned as the perfect Image of that Perfection who called him into being, a *perfect Mind, fit tenant for that perfect body.*

God the Supreme Mind. God the Existence encircling and enveloping and surrounding all existences. God the Idea, Man the Image. God Perfection, hence only the perfect could be in harmony with Him. Only the perfect idea in nature could be in harmony with Him. Thus the correlation of elements as found in all creation up to Man was perfect as to their being, but were all imperfect as to the Idea. The Ape was perfect as an Ape, but as to being the Idea made manifest in Nature, he was imperfect, hence cast out from the Supreme Life with whom only the Perfect can be in harmony. The correlation of the diverse organisms into one whole made possible the one being, even the monkey, but since the monkey fell short of the *idea in Nature*, and therefore was not the *completion* of *natural* things, it is manifest that it is impossible that in him should be found the *beginning* of *spiritual* things. Without a *beginning* there can be *no existence*, and since the monkey and all below him had *never* attained to the *end* of *natural* things, which marked the *beginning* of spiritual things when that one whole, which was the result of the correlation of diverse organisms and elements, was destroyed, they *ceased to exist.*

Since the Mind of Man abode in a perfect brain, it is manifest that as long as that body remained perfect the Mind would, and as long as that Mind remained perfect the body would. It is also manifest that the organisms which constituted that part of the brain in which the moral faculties reside were in perfect equipoise with the organisms in that part of the brain where the strictly animal instincts center. They were both in active life, as is evidenced by the dialogue that took place at man's fall, and the action. It was necessary if man was to maintain his high moral character, and the moral attributes should reign in that Man, that the organisms in which they found their seat should maintain their perfectness of being and dominate the organisms in the lower brain. If they did not, the organisms of the lower brain would dominate, and in doing so would destroy that moral character. The animal mind controls the spiritual, for the conflict was on in that Mind which had its seat in the brain.

When God, who was the Law, said, "Thou shalt not," this command had in it *all* law. To (*j*) disobey was to disobey all law, because God is Law. (*k*) Being guilty of the violation of one of God's laws, we are guilty of all.

Having disobeyed spiritual law, which is superior to all other law, having, that is, disobeyed God, the result was the same that follows all violation of law. Having surrendered to the carnal nature and disbelieved the moral, the carnal mind reigned triumphant, the organisms of the lower brain, in which the carnal nature has its seat, predominated over the organisms of the upper brain, discord reigned, the harmony of the Man's being was destroyed, and Man fell.

When he fell his environment changed. He, like as, and *previous to* the world of which he was a part, became an abnormality also. His system before the fall pure became filled with *poison*. His Mind, which has its seat in the brain, became poisoned also. His body was claimed by Death, and Death gave to him that which it had to give. The Man who previous to his fall had been in harmony with God, God the Word, God

(*j*) James ii. 10. (*k*) Jas. ii. 10.

the *Idea*, was *now out of harmony with God*, even as the Earth after the fall of Man, and because of that fall was out of harmony with the Universe which had God as its Supreme Law.

Having rebelled against God his mind, poisoned by that rebellion, lost its equipoise and that which is characteristic of a rebellious, combative nature was uppermost. Nerves were diseased, blood poisoned, and as a result, the brain received impurities from the blood and disturbing forces from the diseased nerves. The equipoise of the brain being destroyed, instead of receiving ideas in their absolute truthfulness the idea presented was received in a perverted manner. Hence the *farther Man wandered away from God*, the more perverted his ideas of what God was, and the worship acceptable to Him, and the service required by Him, as witness the religion of the Egyptians, the many Gods of Greek mythology, representing every lust to which Man is heir; and the *nearer Man approached God* the more exalted his ideas became of God, and the worship acceptable to Him, and the service required by Him, as witness the religion of the Jews, which, inadequate in itself, and falling far short of the Truth, since they were unable to hear His Voice fully, even His Voice who is Truth personified, yet led step by step up to Him in whom Truth and the True Worship reigned.

It is an absolute and unchanging law in all things having life that the *judicious* use of it makes strength for it. The eye long subject to disease will lose its power. The muscles of the throat, tongue and mouth long silent will refuse to articulate. The muscles of the blacksmith's arm, of the limbs of the runner, of the bar athlete, are strengthened and made perfect by use. The brain is just as much subject to that law as any other member of that body. When Adam sinned and fell away from God, the brain in which the animal sits enthroned predominated, the moral nature was held in restraint, and the organisms in which the nature found its home were affected thereby and became dwarfed and weak. They existed, but without active life or strength. Yet since the mind has its seat in these organisms, if that *Mind* which is fixed in God, and which "*in*

Him lives and moves, and has its being," and which is *One* with these organisms, but asserts itself, these organisms will obey that Mind, and *their* life, even the blood, will stimulate them into renewed activity, and, behold! with the *renewed activity* of the *moral nature* has *come strength to these organisms* and *their strength becomes the mind's strength also.*

The organisms that constitute the nerves, brain, etc., of the drunkard, morphine or opium eater, or confirmed smoker, having as their most active principle that element which is the active principle in these things, (liquor, etc.), and thus predominating over all the other elements in these organisms in which the mind finds its seat, thus holding them in subjection, whenever any idea of any character is presented to them, it is of necessity received only as the liquor, morphine, opium or tobacco slave could see it, hence in a perverted way, because these are the active principles in his body, and in that brain which is acted on by that body. There is discord in that body and brain, and it is impossible that the *perfect* mind, *harmonious* in all its parts, should or could reside in that *inharmonious* body, and without the perfect mind there can be no *perfect interpretation.* What is true of these slaves is also true of the licentious libertine. The most *activity* in his being residing in those organisms which have to do with sexual functions, every thought or idea that comes to him, no matter how pure or holy, is at once given a vile and licentious interpretation. The man in whose brain the seat of benevolence is deficient will of a necessity be covetous. Now if one covets the things of Heaven, even the things of God, there can be no discord come to the brain because of that covetousness, for that very covetousness demonstrates that *benevolence is in the ascendant.* When, however, the *brain* is *deficient at that part of the brain where benevolence finds its abode,* the mind will covet the things of this life, and will be dominated by *greed of earthly things,* because benevolence is not there to give *direction* to that covetousness, and as a result a beautiful picture, landscape, or whatever it may be that comes under that mind's attention, will only appear as so much merchandise represented by dollars

and cents, and therefore to be desired. The beauty of landscape, or grandeur of scene, or ingenuity of invention, is subordinated in that mind to the one great question of carnal gain. But, says one, if the man is a thief, or a murderer, or whatever it may be, because of a lack of development in that part of the brain in which the moral faculties reside, and the *skull is also deformed, to harmonize with the deformed brain*, where is the hope of reforming that degenerate mind, *since the skull will not expand?*

In the first place, it is not true that there is no expansion or reformation of the skull. In babyhood, the skull responds to every pulsation of the heart, and is as easily transformed to harmonize with the brain which is being transformed. In youth the skull will respond to the changed condition of the brain, although not so readily or so soon; and even in middle and old age the skull will respond to the changed condition of the brain.

But, in the next place, the reformation is not dependent on the expanding of the skull at the seat of the deficiency at all. The development of the individual toward a *higher order* of mental activity is the only thing necessary in the reformation of the criminal or degenerate, so as to establish the *equipoise* of that brain, so that *every* organism will have *equal power* and *majesty*.

The babe is not a babe at conception, but a protoplasm. It begins to secrete elements with which it is in harmony and form them into cells. These cells form a nucleus within themselves, and they also become a factor in propagating their kind. The child thus develops until its *Environment*, even the body of its mother, proclaims its completion, then it is born. Then the child, a Protoplasm again, begins to assimilate the elements again in its food; this food is taken up by the organisms within the child, these organisms form new cells, these cells become nucleated, other cells join these, become nucleated, and so the process continues until the Man has attained his stature.

The brain is but a protoplasm composed of nucleated cells. The nucleated cells which form the brain of man are capable

of innumerable reproduction of themselves. If they are stimulated to great activity, they will *duplicate themselves* time and time again. If the nucleated cells in which the moral faculties reside, receive stimulus beyond their normal condition, as they do whenever the degenerate exerts his mind in that channel, which he does when he strives to develop moral character, if the exertion is sufficiently prolonged, the nucleated cells in which these faculties reside duplicate themselves, because by their excessive activity they have secreted vast amounts of those elements on which they feed, and with this excess store have formed additional cells to their own bodies. They will, therefore, have grown. Since this increased activity in these organisms has given them a larger share of the blood (*their life*) than formerly, the organisms which have been neglected have lessened instead of increased in activity, they have therefore demanded less food, have secreted less, and have lost that predominating influence. If this determination to build up the moral character continues, the time will come when this increased activity along moral lines will have so stimulated the organisms in which the moral faculties lie that the equipoise of that brain, and with it of course the mind, will be restored. The organisms in which the moral faculties lie will have not only crowded the opposition organisms out of their domain, but will have invaded the enemy's country, and held it. This mind could not, of course, if the skull was still deformed, ever attain to great distinction in an intellectual way, because the different faculties, *while at equipoise, and therefore in harmony one with the other*, could never attain each to their full development.

Sometimes, under some great and overpowering emotion, or an extraordinary exercise of will, or through the complete surrender of the will through Faith in the Mind in which dwells Righteousness personified, there will come what seems like an instantaneous reformation. Let him who (*b*) "hungers and thirsts for Righteousness" despair not; behold, "he shall be filled." Only trust in Him and fight the enemy as He did.

(*b*) Matt. v. 6.

Truth is an attribute of God, and is one of the Seven Spirits of God. Love, Justice, Mercy, Wisdom, Power, and Majesty being its correlative Spirits, and constituting the one spirit of God, even the Holy Spirit. Truth has its *own* work to perform in the great work of redemption, yet it would be *impossible for Truth to exist without Love and Mercy and Wisdom and Power and Holiness and Justice and Majesty being a part of it.* These are all correlative, dependent one on the other, yet each independent in its sphere of work. These all exist in perfect equipoise in The Word.

The brain in its original state was prepared for a perfect reception of this Word. Mark it: The first command or impression of a command that came to man from this Word was the Truth, and in that truth which was *The* Truth, were Love, Wisdom, Power, Holiness and absolute Justice.

The Truth came from *above* man. He knew it not. He saw with natural eyes only, being a natural man. He sought knowledge, and knew not the consequences. *All* the attributes of God *demanded* of Him that He should *tell* man the consequences. Therefore God told man that knowledge meant of a necessity the death of the *old man*, the *first* man, the *natural* man, the man who *disobeyed.*

These were made *alive* by knowledge, and man became *conscious* of their existence, although man knew them not as such. From (*c*) the day that there came to man the command there began the *development* of the duality in Man. The Truth in regard to God came to the Natural Man. The Natural Man being of the Earth, earthy, interpreted it according to his carnal nature; the spiritual man, one with that flesh, according to his nature. Thus there was the continued development of these two characteristics of Man's nature, and as Humanity, listening to the voice of its carnal nature, fell farther and farther away from God, and Ignorance, Superstition, and Error, with all their accompanying evils, gained strength and power, so in like manner the Spiritual Humanity grew in knowledge of God, because God was his environment.

(*c*) Matt. xiii. 37, 38.

The more this carnal mind predominated, the more Satan triumphed, for these are his attributes, and by these is he made alive. Man's duality is in one, and when Satan is in Christ is out, and when Christ is in Satan is out, but the Man who serves Satan is never the man who serves Christ, for to serve Satan is to be carnally minded, and to serve Christ is to be spiritually minded.

When Man sinned, the equipoise (conditional on man's remaining sinless) between his soul and the Word, even God, was destroyed, as was also the equipoise (also conditional on its sinless condition) of his mind within itself, and Man was out of harmony with both himself and his God, and lost that *harmonious environment* of God.

If the brain is diseased, if the brain has poison in it, if the brain is weak at the seat of certain attributes, the mind, one with it, because the mind and the channel through which it operates, the brain, are as one,—the mind, we say, will be diseased, will be poisoned also.

A *deformed* brain, that is, a brain in which the *seat* of certain attributes of the mind are deficient, stunted, dwarfed, either by heredity or previous or present environment, will have a mind in harmony with it. It is the law. The mind of the man who gets angry and gives full sway to his demoniac passion, has a deformed or diseased brain. Certain characteristics always found in the perfect brain are lacking. The lustful man, the envious, the cruel, the liar, the thief, the scandalmonger, the brawler, have either deformed or diseased minds. They have not the mind of Christ. Their minds are not evenly balanced. There is a lack of equipoise. They can not receive the perfect Word in its fullness. They will receive in many things a perverted conception of the Word. They will sometimes receive a misconception of the Word so monstrous as to entirely lose their equipoise, and the result is their *soul* is *lost*, and Insanity, which is but another name for Satan, becomes their portion. God asks of man, deformed, diseased, perverted, but *one* thing—*Faith*. Faith in Jesus Christ as The Word His Son. The wayfaring man, though a fool, need not

go astray if he has that faith. For this faith in The Word Christ Jesus, who was The Idea made manifest, if a living faith, will from its very nature, being the *channel of communication* between Man and God, open up the understanding that one may *know*, with a knowledge that becomes an *earnest desire*, wherein they are deficient, and by grace, which means help, assist man to reform his mind, of which the life is but an *expression*, that in those things of which he is deficient and which tend to sever him from God he may "become strong, thoroughly prepared unto all good works." Having thus received unto himself those attributes which are distinguished *above all* other, all other things, even *the truth* in regard to *all* other things will be added to them.

Listen! Has it not been told you that disease is but a mode of motion? Has it not also been told you that all truths of this world are but the finger, the signboard, pointing to a spiritual truth, and Him in whom that truth is personified? Listen! A Man is sick with some terrible disease, caused by the predominance of certain modes of motion, or, to be more explicit, by the predominance to an abnormal extent of certain elements in his system. They seek to control his system, and by controlling it overthrow it. There is but one way to master it, and that is to instill in some way into that man's system another element of sufficient strength to overcome that element which is causing the disease. There are many remedies. Here is one: Take an animal and inoculate it with the disease and continue that inoculation until that animal is absolute proof against the most deadly virus of that disease. Then take the *life*, even the blood, of that animal and from it (the blood) take the serum which is the element in that blood which so successfully in the animal withstood the onslaught of the most deadly virus, and instill this serum into the system of the one who is sick of the disease, and if the serum is absolutely perfect, and the instillation is absolutely perfect, that serum will meet that disease in a conflict which will result in that disease's overthrow. You have been told the shadow, see you not the Substance? Christ bore within His own sorely

tried and tempted soul the misery and sin and sorrow of the world. Within that Life there was fought the combat of the ages. From the encircling arms of the manger to the outstretched arms of the Cross the deadly virus of Sin clutched at that Life's being and sought its overthrow. Within that Life, sustaining it, making it victorious even in death, was an Omnipotent Spirit, and to it the Victory. Receive the Holy Spirit into thy soul, O, diseased and perverted and deformed man, and it will be a strength to thy spirit, and will mould that Spirit which is the *life of the soul* into its own pure and sin-proof condition. (*m*) "Seek ye first the kingdom of God, and *all these things* shall be added unto you." When this Spirit shall be the Governor of our minds, then shall sin cease forever.

Combativeness in the spiritual mind combats only evil. Combativeness in the carnal mind does only evil. If the mind is unevenly balanced, where there is a deficiency of love there will be a *natural* inclination of the mind toward hatred, which the first occasion will bring to the surface—a deficiency of veneration of things sacred, a tendency on slight provocation to blasphemy. Deficient in benevolence means always the spirit of covetousness. Deficiency in Faith, a spirit of Unbelief. Deficiency in hopefulness, an inclination to despair. Deficient in sympathy, an indifferent coldness. Deficient in cheerfulness, an inclination to morbidness and despondency. The first is the gift of The Word, the last the gift of Satan. One means a mind at peace both with the world and God; the other means a mind at war with all things The list could be continued indefinitely. These are all attributes of the mind or soul, and are spiritual. If the brain is deformed or diseased, there will be a deficiency in some of these attributes, because the mind operates only through it. There will then be, not a preponderance, for instance, of Love, because there can not be an excess of love, but a lack of some other attribute which should hold itself in equipoise with love

(*m*) Luke xii. 31.

If the brain is so deformed that there exists in it only the one conception or idea, and that, for instance, the conception of sound, and that faculty of detecting and comprehending sound is a perfect one, it will grasp all sound within the circumference of its being perfectly, but will not be able to distinguish one sound from another. If added to that faculty is the faculty of harmony as regards music, but let the mind be dwarfed in all other attributes, or be almost a blank as regards other attributes, it will remember with astonishing minuteness a difficult piece but once heard, will *love* it, find *pleasure* in it, and yet be the mind of an idiot in all other things, not because of the faculty of the harmony of sound, for that is its one redeeming trait, but because of its lack of all other attributes. The perfectness of that one faculty is because of the perfectness of the brain, where it has its seat. If *absolutely* perfect, it, this one faculty, will receive the *perfect truth* in regard to the harmony of sound. Every truth, every true conception of the truth, is the direct gift of The Word, and flows direct from it, and man is but the channel through which it reaches the world. Why, then, should men boast or pride themselves on their knowledge above their fellows? God gives to them both the mind and the truth it received.

Since then, the brain of man, which is part of his physical being, is the channel through which the mind *must* operate, and that mind will be good or evil, bright or dull, pure or impure, holy or unholy, kind or unkind, lovely or hateful, winning or repellant, chaste or unclean, reverent or irreverent, religious or irreligious, charitable or uncharitable, sympathetic or unsympathetic, sacrificing or unsacrificing, patriotic or unpatriotic, strong or weak, according to the construction of the brain, and since brain as part of the physical being is *transmitted* from *parents* to *child*, and is molded to partake of the characteristics of both father and mother, as it lies in its mother's womb, and gets its *life* from *her*, until it takes up a *life* of its *own*, it follows that the mind of the child which takes on a personality *as that child* when it is born into Time is *dependent on the parents*, and the deformities of that mind is the fault

although ofttimes innocently, of the parents, the *perfection* of that mind is from God the Word. For the mind, soul, which begins to take on personality and makes manifest that personality when the child is born, is the *offspring of God*, and its dwarfed and distorted and perverted condition is because of the dwarfed and distorted *vessel* which its *parents* had prepared for that mind, *even its brain*. Can the potter bring forth from the misshapen mould as perfect a creation as from the perfect mould? Yet the clay that entered into both moulds was *the same*. It was the misshapen mould that caused the misshapen bowl, and it is the *misshapen brain and body which the parents give their offspring that distorts and dwarfs the soul, mind, the offspring of God, which enters it!*

It is the *environment at the time of conception, and during the mother's pregnancy*, that controls the physical being of the child, *babe*, and therefore its soul also. It is the condition that exists in the *souls* of the parents (which is the environment of the child) at the *moment of conception*, and the condition of the mother's soul (mind) during pregnancy that makes that babe what it is at birth. This is the Law of Heredity and Environment, which is inviolable, unerring, absolute in its certainty It is the law that like begets like, of cause and effect; it is a perfect law; its End is—Peace.

Whatever attributes of mind are uppermost and control the mind of the father will give to the seed which is brought into life a correlation of elements exactly in harmony with that state of mind, and this correlation of elements will give to that seed the spirit of its life. This seed, which is the life, becomes the life-giving force to the egg within the mother's womb, and that protoplasm begins to develop a life in harmony with the life of that seed which received its life in harmony with the soul of the man who begot it. If the moral faculties were dwarfed in the father at the time of the conception of that life or seed which gave life to the egg in the womb of the female, the head of that child will show this malformation at the precise spot where that attribute of mind is located, and the brain which is inclosed within that skull will be malformed also.

After the conception of life within the womb of the female, the responsibility is shifted to her, and by her own pure and perfect mind she can improve upon the organism which may have been predisposed to evil, and by giving it a superior environment change its heredity, or she may by the impurity of her own mind add to that malformation.

With this Law in our minds, we go back to the beginning and behold Cain, who slew his brother Abel!

Begotten when his parents were in rebellion against God, he received their rebellious spirit. He was the first fruit of their loins, and well does his own life reproduce their spiritual condition at that time. They had not yet learned to *love* holiness for holiness' sake, to *love* the right and *hate* the wrong, or to *Kiss* the hand that chastized them, not perceiving that to be (*n*) *chastized* of God was to be *chastened and made pure*. Realizing not that *God* reproves but in *love*, and *His* chastisement is *Mercy*. Since the moral part of their natures were held in subjection to their carnal natures, and since this meant that the organisms which formed the lower brain in which the carnal mind found its seat were in *active* life while the organisms in which the attributes of the moral nature were *weak* and *feeble*, it followed that when that child, Cain, begotten and nurtured under such conditions, was born, his brain, the seat of his mind, was dwarfed at the *same place*, the organisms in which the moral nature finds life were dwarfed and weak and undeveloped, and the skull and physiognomy conformed itself thereto. Thus we find in the first man begotten after the fall a *degenerate in soul and body*.

We see, therefore, that by the law of Heredity a child may receive a brain, which is the seat of mind, inferior to the general condition of the brains, therefore the minds, of their parents, or the reverse, but no child can receive a brain in which a mind can reside which will or can know good from evil unless the parents have that kind of a mind also. For it is *impossible for parents* to *give* to *their offspring anything they do not* or *have not possessed*, and if they had not *possessed* at the time the child was

(*n*) Heb. xii. 5-11.

cenceived, and during its development in the womb a mind *like its*, it would not have received the brain it did.

The Law of Environment can rescue that dwarfed mind, and Jesus Christ working through His servants, even through the *earnest* and *intelligent* effort of parents, teacher and friends will change that predisposition. So with our first parents, when later, year by year, the intent and purposes of God's heart became more open to them, and when their spirits were chastened and purified, Abel was born.

CHAPTER III.

Wanton Destruction of Life.

(*h*) "But flesh with the life thereof, which is the blood thereof, shall ye not eat."

The caretaker of the dead becomes indifferent to the sight of death or the handling of dead bodies; the surgeon, to the amputation of a limb; the butcher, to the flowing blood of its dying victim. The flow of blood does not affect him, having become callous and indifferent to it as connected with the life of his victim.

"And surely your blood of your lives will I require; at the hand of every *beast* will I require it; and at the hand of man; at the hand of *every man's brother* will I require the life of man."

Not only will man be held responsible for the life of man, but every *wanton destruction of life of bird or animal will be held against man.* To take life for any other purpose than to sustain life, to meet the requirements of the physical man, is to harden the heart to the cry of the weak and defenseless, to cultivate a spirit of indifference to the suffering of others as long as that suffering is a necessary accompaniment of the slaying of the bird or animal, to gratify our thirst for excitement, or to foster and gratify a spirit of vanity. God will require at our hands the blood of every animal slain, of every bird destroyed, for the motive which prompts one to slay the innocent to gratify the *lust* for taking life, or the motive that encourages the slaying of the sweet-singing or brightly plumaged birds for their feathers, comes not from *above*, but from *below*, and is the spokesman of a *condition*, and that condition is a part of the man or woman's *soul*, and is *antagonistic to God!*

(*h*) Gen. iv. 5.

CHAPTER IV.

Noah and His Three Sons.—Time and His Three Sons.

(*i*) "And Noah began to be a husbandman, and planted a vineyard. And he drank of the wine and was drunken, and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers *without*.

"And Shem and Japheth took a *garment* and laid it upon *both their shoulders* and went *backward* and covered the nakedness of their father, and their *faces* were *backward*, and they *saw not* their father's nakedness. And Noah *awoke* from his wine (intoxication) and saw what his *younger* son had done unto him.

"And he said: 'Cursed be Canaan; a *servant of servants* shall he be unto *his brethren*.' And he said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.' God shall *enlarge* Japheth, and he shall *dwell* in the *tents of Shem*, and Canaan shall be his *servant*."

God is always with that individual who is the highest in the scale of Righteousness. Moreover, God The Word is *always* with that *act* which *embodies* in it a great *spiritual* or *prophetic truth*. In the drunkenness of Noah, his exposure by one son, his covering up, and the hiding of his nakedness from their sight, although they knew of it, there was embodied the *Idea* which lay back and above it; The Word which lived in the Idea and was it. It was the Idea written in *living* characters; The Word, which is *Life* personified, *writing its prophecy in letters of life in living personalities*. In the act, therefore, of the most godly man living at that time there was embodied not only the *voice of God condemning sin*, but a *prophecy of the future*.

(*i*) Gen. ix. 20-27.

The curse which fell on Ham embodied in it the curse of God on Evil, and the prophecy of it sometimes being overcome by Righteousness in the Future, hence the curse on Ham by his father lived. Noah was the oldest man on earth at that time. Not only so, but he was the *father of all living*. He was the *beginning* of the New Race.

(*j*) As the world is frequently spoken of as having been destroyed, and the Earth on which Noah now lived being a new Earth, we have the *beginning* over again; and Noah's name as connected with Humanity is

TIME.

And Time has three sons, and Time and his three sons are all One, and the youngest son obtained to prominence first because his mind was an evil mind, and evil dominated the earth, and Time's three sons were Time's representatives, and Time's youngest son (youngest because begotten wholly of this earth, and having but the one mind, and that a fleshly one) unfolded one by one all the evil of the world, and he showed the world steeped in sin and evil, murders most foul, lust, passion, deceit, greed, lasciviousness, all manner of foulness and uncleanness. And Time's two other sons, knowing of their father's nakedness, yet *seeing* it *not*, took a *garment* and placing it on both their shoulders, walked backward, that they might not *see* the nakedness which they knew of only by *report*, and covered up their father's nakedness. They *knew* he was naked, but they never *saw* his nakedness. And Time cursed his last born that he should serve the elder brothers. And the two elder brothers dwelt together, one superior to the other, and the youngest served both.

* * * * * *

Way back, back in the beginning, was begotten man Heaven on earth was his home. In the Garden that was in the east of Eden was his domicile. All manner of fruits was his, and in the midst of that garden was the Tree of the Knowl-

(*j*) 2 Peter iii. 6.

edge of good and evil, and the Tree of Life. Man fell. Like a never-ending river, man found evil in all things, and did evil continuously. Every good and perfect gift of God was perverted by man to ignoble deeds. Sin piled high on sin, and man's ability to do evil was commensurate with his knowledge of evil. History teemed with the horrors of war, the result of the greed of man. Man prostituted all his powers of mind and body to the service of all that was vile and unclean. Hellish ingenuity was taxed to cater to the depraved appetite of man. Virtue stood dethroned, and the world bowed its head to the delineator of the nude and vicious. A sure passport to public favor was but to clothe vice in respectable garments. The woman with a *past*, in which she gloried, rode high in public favor, while the virtuous starved in a tenement. The flesh became an object of worship, and gilded youth and gray-haired sire vied with each other to do honor to the worse than harlot, who made a pretense of virtue while she paraded her nudity to gratify man's lust for the unclean. Men rose into prominence in a day through some work which had as its essence and core the study of the unclean. Men journeyed thousands of miles and spent large sums of money, and defied all law, to witness two men, worse than brutes, strike each other. Boys, scarcely out of their teens, write in joyous tones of the knowledge of their own perverseness, and glory in the knowledge that they love the evil and despise the good, and people buy their books and worship them. The ages of the Past swell the volume, the history of the Present stares us in the face with malignant scowl.

And the two other sons which are as a figure representing the higher humanity, which dates back not to man, but God, know of this awful condition of Humanity. They know of the nakedness of Humanity at this time. They will know it, but not by sight. Not by being a party to its *perpetuation*. But putting on themselves, on both their shoulders, a garment, even the garment of

HIS Righteousness

they will walk *backward* with their faces to the *front*, and their eyes fixed, not on things of this Earth, but on Him who is above, and knowing of the nakedness of the Past, but *seeing* it not because *doing it not*, they will walk back, back, to the *Beginning*, and the nakedness of Humanity will be covered as with a garment, even the garment *Christ Jesus*, and The Word which shall live in Humanity and control it, even this Humanity, will curse the Evil of the Past, and the things out of which come Evil shall remain to serve man and minister to his pleasure, shall live in history to serve man *forever* as a signal of danger, but Humanity will derive no Evil from them, but only the good, for Humanity, knowing the Evil, through *report*. through the history of the Past, which lies in these things, and loving only the Good, will make them serve a good purpose, and the Past shall *serve* the Present, and the Present shall *dwell* in the tents of the Future, and these sons of Time having within their clasp that of which they are a part, and which came into existence with them, namely, Humanity, shall be no more, for Time shall be swallowed up in Eternity and Humanity in Christ Jesus.

CHAPTER V.

Language.—Its Birth, Diversity, End.

"And it came to pass as they journeyed from the *east*, that they found a plain," etc.

"And they said: 'Go to, let us build us a city, and a tower whose top may reach unto Heaven, and let us make *us* a name, lest we be scattered abroad upon the face of the earth.' "

"And the Lord said: 'Behold, the people is *one* and they have all *one* language, and this they begin to do, and now nothing will be restrained from them which they have imagined to do. Go to. Let us go down and confound their language. that they may not understand one another's speech."

"So the Lord scattered them abroad from thence upon the face of the Earth."

Language is the expressing in words the ideas that dominate the Soul. The ideas are the pre-existent word back of all language, even as the WORD is the Idea back of all ideas and words and language. Ideas dominate the mind of the beast as they do the mind of man, but the beast never knows them as such, and simply responds to these ideas automatically, as the machine responds to the lever that controls it. But man knows ideas as such. He weighs them, ponders over them, considers them in connection with his previous experience, and accepts or rejects them as they appeal to his reason in harmony with that experience. When one reads a sentence printed in words there is an impression made upon the nerves of sight of certain characters. Now these characters, or marks, or lines, are meaningless to the beast, because it can not grasp the idea which is back of that sentence, hence all lines are alike to it. But to the Man each word, composed as it is of mere lines and figures, becomes an inspiration, not because of the

words themselves, but because of the idea that lies back of that word, or those words, and which he *sees with the eyes of the soul.* The printed words are not language, the spoken word is not language. Language is in truth the *Voice of the soul speaking to itself* in the only way it can speak, namely, through the ideas (angels) which *live in it as it.* This is the True Language, and the language of Men are but, as Man himself, the *image of the true.* The idea exists in the soul before it is formulated into speech. The soul speaks to itself through these ideas which it has begotten out of itself. These ideas, therefore, having been begotten within the Man, they will be expressive of his personality, and will thus speak to his soul *according as that soul is.* What is true of the Voice of the Soul in speaking to itself is also true of the voice of the man in transposing the true language (ideas) which is of the soul into the image of the true, namely, the language of the spoken word. Adam being a perfect Man, and his Mind being the perfection of the natural mind, every idea which came to him was received in its full truthfulness. Having thus received the idea in its full truthfulness, the forming of that idea into sounds by the voice of the natural man that would most nearly express the idea as it lived in the Mind (the spiritual Man), was an automatic sequence whenever the occasion demanded it. It came of its own volition, every attribute of man's fleshly being, the muscles of throat and tongue, etc., responding to the idea which dominated the Man (Mind), and which lived within him, and giving expression to audible speech. Thus when Adam named the different animals the idea was conceived in his own mind as regards the size, strength, etc., of each animal, and this idea became the governing principle in controlling the muscles of tongue, throat, etc., that a sound (name) would be given which would *best* express the idea. The ideas which came to Adam in the beginning, which are recorded in the second and third chapters of Genesis, could have been expressed by him by sound, as speech or language, had the occasion demanded it, for the giving forth of sound by his natural voice would have been but the expression of the ideas which lived in him as him,

and *dominated every part of his being* which was both flesh and spirit, for these *two were one*. Thus we have the beginning of language. Very circumscribed at first because one sound (word) embodied in it the complete idea. Hence the Hebrew language, in which the Old Testament was written, and which lies close to the original language, if it was not that language, embraces in it to an extraordinary degree single words which embrace a multiple of ideas.

Since the sounds Adam made were the *expression in sounds* (words) *of the ideas which lived in him as him*, it follows that had Adam's entire being been changed to that extent as to transform the condition of his mind in an extraordinary degree, he would have been confounded by the sounds which he had previously understood, and would have expressed himself with different sounds (words). This is exactly what occurred at the building of the tower of Babel.

The object which they sought testified to the fact that their minds were not in harmony with God's Mind. Hence they could not receive ideas as they existed in that Mind, even God, but must necessarily receive them in a perverted manner. Every inch added to that tower was a step toward more erroneous ideas in regard to all things, and the result was a climax in which every atom of their being was transformed in harmony with their mental condition. Their brain was transformed, memory, as a consequence, as regards the meaning of certain sounds, was destroyed, and their muscles of articulation, responding to the condition of their whole being, gave birth to sound which was meaningless to their neighbor.

Those who were able to understand each other associated together, a community of language bringing about, as in all times, a community of interest, and they separated into tribes and nations and peoples.

The nations of the Earth traverse each day a narrower path, which brings them closer together, the telephone and telegraph make their joys and sorrows ours at the same moment, commerce carries the trophies of all lands to neighboring shores, the ties of a Universal Brotherhood are welding

the souls of all men together under the One Father. One people, one language, one God, that is the day that is dawning. *Man's love for Man* will be the welding fire, and Humanity will no more strive to make *itself* a *name*, but to *God* give the glory, and no more try to build a tower to Heaven, for their souls will have become chastened by sorrow, and their spirits purified by Love, and, walking in humbleness, and meekness, and lowliness of heart, before God, they will rejoice with a great joy, for, Behold,

HEAVEN WILL HAVE COME DOWN TO THEM!

CHAPTER VI.

Heredity and Environment.

(*j*) "Now the Lord said to Abraham," etc.

From whom sprang Abraham? From whom sprang Sarai? (*k*) Back to our first parents, and we find Shem the chosen of the Lord to fill Abel's place. Down through that long line of ancestry came heredity, and that heredity meant reverence for God, a belief in the One True God, an intuitive abhorrence of Idolatry. And this mind of Abraham which was his (indirectly) by gift of inheritance, descending from father to son by *entailment*, was strengthened by the mind of his wife Sarai, which was an harmonious part of the whole. She was his immediate kin, his half sister, and of the same blood and race. The law of like begets like, and of affinity of one mind for another had made them man and wife. She was his completement. The results of the marriage of two individuals whose minds are harmonious, and that harmony is in harmony with Him who elevates and purifies and makes holy, will be found in a happy married life, and children who will rise up and call them blessed.

Given a father who is honest to the *core*, given a mother who is honest to the *core*, and the offspring's inheritance will be a natural and instinctive abhorrence of anything dishonest. Environment may change it in a degree, or the peculiar condition of the mind of the mother during pregnancy, acted upon by outside forces, may result in an offspring out of harmony with its parents, but otherwise the child will be as its parents were. Indeed, if the parents are *absolutely honest*, without the *shadow of a turning*, not envious, for envy is akin to dishonesty, too honest to desire anything that in the most remote degree does not belong to them, the offspring of such parents

(*j*) Gen. xii. 1. (*k*) Gen. iv. 25.

must in infancy and childhood manifest the same nobleness of mind. Nothing but a change in the mental equipoise of one or both parents which would change their nature, or in the mental make-up of the mother during pregnancy which would be equivalent to an entire change of her nature, can bring about any other result.

The distorted and dwarfed and unbalanced brain cells and weakened nerves are transmitted to the offspring, and the lying parents will have a lying child, the dishonest parents a dishonest child, the vicious parents a vicious child, the lustful parents a lustful child. Environment can change this, and in a *changed* environment is the Hope of The World.

Not only is this true of the mental, but also of the physical child as well. Two cousins, if they are physically perfect, may marry and their offspring will be healthy also, but let two cousins marry, and the probable result will be offspring who will receive into their own personality a preponderance of a predisposition toward some certain disease. The disease, the germs of which the father has inherited from some ancestor, but owing to his habits of life or other causes remains dormant in him, will also be probably found in the same dormant state in the mother, if a cousin by direct descent, and in the child will awaken to active life because of its predominating force.

Harmony of mind with mind, affinity of one mind for another, is both a blessing and a curse. True harmony and true affinity comes from God, and it can only bless. The harmonious marriage is God-given, God-sanctioned, God-blest. The evil mind seeks an evil mind as its mate, and a diseased body will, instinctively, in harmony with the law of affinity, seek a body in harmony with it. Like all other things of evil, there can not be and is not any true harmony in the marriage of an evil mind to another evil mind. The result of such a marriage is not harmony, but Discord. The result of such a marriage is to *intensify* the evil in *both* minds. It is the law that all things that pertain to evil shall be the opposite of that which is True, hence the very force that attracts one evil

mind to another, namely, the inherited evil in it, is at once productive, not of harmony, but of strife. The offspring of such a marriage can not be otherwise than predisposed toward a certain evil or evils. The remedy for both husband and wife is not in the Divorce Court, but in the (*l*) renewing of that mind with the mind in which dwells harmony and affinity personified, even the Mind of

Christ Jesus.

God selected Abram and Sarai because they had in themselves in a predominating degree those attributes which, transmitted from generation to generation, would result in a being in whom holiness, and purity, and innocence, and faith, and reverence, would find an abiding place, and from out of whose womb should come Him in whom should abide bodily the

Infinite Word.

Abram practiced deceit on Pharaoh; he instigated Sarai to the telling of a lie; but the predominating influences in Abram were not Evil, but Good. Noah became drunken, but the predominating forces in Noah were not intemperance, but soberness of life and conduct. David sinned and lusted after his subject's wife, and stood ready to kill and take life to gratify his unholy passion, but the predominating forces in David's life were not lust or strife or murder, but gentleness, loving kindness, reverence for God, love for man. Jacob lied by action to his father, and deceived him and obtained the blessing, but to obtain by fraud was not his predominating purpose, for he labored many years for his Rachel, and he wrestled all night with God that God might *bless* and not *curse* him for his *act* in deceiving *his father*. These men were all *human*. They were each circumscribed by their surroundings They were all in the exercise of full *liberty of Will*, and God *never* violates that freedom of will. God never *forces* any one to serve Him. He never takes the resisting mind and against its will makes it pure. God gave to man Liberty, and He will

(*l*) Rom. xii. 2.

never take it away. Nay, rather through that Liberty will man work out his own salvation. God therefore reforms man, not by a transformation of mind in which the man has no part, but reforms him by working in harmony with the Law of Liberty, to which all law tends, and in the fulfillment of which law is man's eternal joy. Abram and the others violated moral law as do those of to-day who do evil; in them lived evil as well as good, and God, although He chose them for a special purpose, and watched over them and cared for them, and blessed them, never sought to change their character by an *arbitrary* changing of their minds independent and in opposition to their own will. God gave to man Liberty. *Liberty*—Priceless possession! and woe be it to man, people, king, church, or nation who continues to oppress His children, and to curtail and destroy their liberty. Liberty has its birthplace in God, in whom it is personified. He gave it to man in the beginning. He never will take it away. Kings have denied it to their subjects; where are they? Nations have denied it to a part of the human race; civil war has resulted. Wherever liberty is struggling for her rights, there is God also. But God is long-suffering and kind. He suffers liberty to seemingly fall to rise no more, but the nation who suppresses her people, binding upon them civil and religious serfdom, who makes her people burden-bearers, but adds wrath to wrath, and when the end has come, when the old shall pass away to give place to the new, then shall Liberty rise and conquer. Liberty is God's greatest gift to man, because it, in its most complete sense, means Liberty of Will, and the consummation of that liberty of will is

RIGHTEOUSNESS!

CHAPTER VII.

Heredity and Environment.—Ishmael.

(*a*) "Now Sarai, Abram's wife, bare him no children, and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai said to Abram, 'Behold, now the Lord hath restrained me from bearing. I pray thee go in unto my maid,'" etc. "And he went in unto Hagar, and she conceived, and when she had conceived her mistress was despised in her eyes. And Sarai said unto Abram, 'My wrong be upon thee,'" etc. "And when Sarai dealt *hardly* with her she *fled* from her face. And the angel of the Lord found her," etc. "and said unto her, 'Behold, thou *art with child* and thou shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction. And he will be a *wild man;* his hand will be against every man, and every man's hand against him.'"

His mother was not of the chosen race, but was of the race which all through the Book is held up as the type of darkness. She had the characteristics of her race, an angry, revengeful, and ungrateful nature. She despised the mistress who had thus honored her in a most extraordinary and unselfish manner, for she had through wifely devotion surrendered her bed to a servant, and by her own free will exalted the servant to the exalted position of bearing children to her husband.

The Egyptian mocked her in return for her show of confidence, and sneered at her barrenness. While *pregnant* with child, the life within her womb being a *part* of *her own life*, she so aroused the indignation of her mistress by her ungrateful conduct that she was *driven* from the home of Abram, and fled in *Anger* and *Fear*. Her heart was full of Hate for all mankind, her flight to escape the wrath of an outraged mistress

(*a*) Gen. xvi. 1-12.

was pregnant with fear, which is the accompaniment *always* of *wildness*. Note the result! Behold the Law of Heredity!

"He will be a *wild* man; his *hand* will be *against* every man, and every man's hand *against* him."

Ishmael's disposition was the *direct* and certain result of, first, his mother's natural *perverse* disposition; second, of the emotions *dominant* in her mind *at the time* she carried the child in her womb when she fled from Sarai.

It would have been impossible for a race of people, "a peculiar people," through which should come a Savior, to have for one of its progenitors such a being, unless the Laws of both Heredity and Environment should be cast aside, which never will be, because God *always* works through Law, and *never* violates it. But it must not be forgotten that Abram and his descendants, Sarai and her descendants, were lacking in many qualities that go to make the perfect man or woman, and that evil as well as good dwelt in all their lives, and were transmitted to their descendants.

CHAPTER VIII.

Faith Developing.

(*b*) "And the Lord visited Sarai as He had said, and the Lord did unto Sarai as He had spoken. For Sarai conceived and bare Abram a son in his old age, at the time set of which God had spoken to him."

Sarai was ninety-six years old. The period for conception and child-bearing had long since passed. That she should have conceived and been with child at this age was proof positive that the child was begotten in harmony with the promise made to them. Not by super-unnatural means, that is, *not* by a *violation* of physical law, but in *harmony* with a natural law her womb was opened, and she became with child. What an *impression* this must have made upon that *mother's mind*. Day by day as she became more and more conscious of that *other* life which was a *part* of *her*, and realized that that life was in direct response to God's promise made to her and Abram, how *her faith in God* must have gradually grown stronger and stronger, even up to the day of his birth, when the promise was completely fulfilled in a *Son*. And that son, flesh of her flesh, and bone of her bone, fed and nourished by the life of her own body, partaking of *her personality*, of which it was a *part*, was ushered into the world with a *predisposed faith* in the Source of all Faith who was his *mother's* God. Nurtured by this *environment* while in his mother's womb, the *environment* remained in the *association* of both father and mother *after* his birth.

(*b*) Gen. xxi. 1, 2.

CHAPTER IX.

The Idea (God) the Voice.

(*d*) "And it came to pass after these things that *God* did *tempt* Abraham, and said unto him, 'Abraham,' and he said, 'Behold, here I am!'

"And He said, 'Take now thy son, thy *only* son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.'

"And Abraham rose up early," etc. "And Abraham stretched forth his hand and took the knife to slay his son.

"And the angel of the Lord called unto him out of heaven, and said unto him, 'Abraham! Abraham!' and he said, 'Here am I.'

"And he said, 'Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine *only* son, from me.'

"And the angel of the Lord called unto Abraham out of heaven the second time;

"And said, 'By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine *only son:* That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the seashore; and thy seed shall possess the gates of the enemy: And in thy seed shall all the nations of the Earth be blessed; because thou hast obeyed my voice.' "

Frequently, in what has gone before, and also what shall appear in this book following this article, reference has been made to certain things as shadows made by, or fingers or

(*s*) Gen. xxii. 1-18.

signboards pointing to, the Substance. That this might be better understood, it is brought out more fully here.

God is the Existence. That Existence is Mind. That Mind is the Idea. God being the Idea, all ideas center in Him; if they are true ideas, they are Him; if they are not true ideas, they still find life, even if they are erroneous ideas, because of the true idea which is misconceived. *God Himself is the Ultimate End of Man.* Hence every endeavor of Man is in fact a reaching out for his conclusion, even God. This is the endeavor of the spiritual man. God being the Idea and the ultimate End of Man to be the Idea also, and the Idea being the Source of all true ideas and the Sender of all ideas, even if those ideas are received in a perverted way, God (the Idea in whom all ideas center and find their birth) becomes the moving Principle or Force in all things, animate or inanimate. Now since the ultimate end of spiritual Man is to be the Idea, and God is that Idea, then it follows that all things will work together for the one conclusion; that is, to make Man the Idea (God). Moreover, since God as *the* Idea is the Force in all things, it follows that everything that takes place will not only be a finger or a signboard pointing towards the Idea (God) who gave it life, but also pointing toward Man *become* the Idea. Thus all things in earth and air and sky, animate and inanimate, of natural things and spiritual things, point back to—God, and forward to—God.

Man, spiritual Man, having as his destiny himself, living as the Idea (God), he continually feeds on that Idea (God) which lives in him and in whom "he lives and moves and has his being." This Mind (Man) which is Spirit being made one with the flesh and living as Man, it receives these ideas in a dual capacity—as they relate to the natural Man and his world, and as they relate to the spiritual Man and his world. The spiritual Mind living in the Idea (God) as Him (*a*) dips his hand (Mind) into the Vessel (God, the Idea) for the truth or idea which is personified there, and the natural Man, being *one* with

(*a*) See chapter entitled "The Man of Sin."

the spiritual Man, dips his hand (Mind) in with him (the spiritual Man), and interprets the Idea according to his personality.

The natural Man being first, his conceptions were the first to take root in Man's Mind. But it was always Man, spiritual Man, reaching out after the Idea (God) from whom he sprang, that he might find his End, as he found his beginning, in Him.

Having thus seen that God is the Idea, the Source of all ideas, and that spiritual Man is ever reaching out after Him to become Him, and that the spiritual Man receives the Idea which is Spirit and his food, and the carnal or fleshly Mind receives the truth also because of its oneness with the spiritual Mind, let us look at the images, the signboards, the fingers as It (the Idea) relates to the natural Man's kingdom, and then see the Substance to which they point.

First, there is the food for the body, the Substance is God the food of the Spiritual Mind. There is the birth of the body, the Substance is the Soul born God. There is the development of the protoplasm in the womb of the mother, the Substance is the development of Man into God. There is the Man made male and female, the Substance is God in whom this *Oneness* is personified. There is the house Man builds, the Substance is God in whom Man dwells. There is the tabernacle in which Man worships, the Substance is God the Eternal Tabernacle. There is the city Men build, the Substance is God the Eternal City. There are the walls of that city, the Substance is God the Eternal Wall, within which no foe of the Soul can ever enter. There is the warfare of Man against his brother, the Substance is the warfare, which is Eternal, of God against Sin. There are the kings and their thrones, the Substance is God the Ruler of Heaven and Earth, and His throne His Righteousness. The list might be continued until all things could be shown as the image of the True.

When it comes to the interpretation of the Idea (God) as it related to worship, we find the same duality of comprehension. Abel offered up a more acceptable sacrifice than Cain. Not that the slaying of the animal and the offering of it as a burnt offering was pleasing to God above the offering of the fruits

of the ground, for God never found pleasure in the shedding of blood of animal or man, but God accepted the offering because it testified to God that the Soul of Abel was nearer in harmony with the Idea (God and His Mind) than was the Soul of Cain, hence *had received a fuller comprehension of the Idea* (God). Yet Abel did not interpret the Idea in its fullness, but only in part, for when the Idea was manifested in His fullness He said, "Offer up not the animal, but the animal or beastly or carnal Mind *within you; offer up the carnal self.*" Abel interpreted the idea to mean the animal's life; Moses did the same; the whole Jewish religion was built upon the same interpretation, and he acted in accordance with that interpretation, and God accepted it as an act of faith in the Idea (Him) as Abel understood it. Under it and under the whole Jewish ceremonial was the Great Foundation, even the Substance as made manifest by His Life and its Sacrifice of Self for others.

Abraham walked with God and talked with God, yet he heard not the Voice in its Fullness. He interpreted not that Voice, even the Idea, in its Fullness. He comprehended only in part. He never could have comprehended or even received the truth which he did if he had not been told that he would become the father of a great nation, and thus stood as the *father* of a great people, the father of the *Son* who should beget this people, an *only Son*. He never could have received this truth if his (*a*) *whole environment had not been such as to focus the Idea as it existed in God*, who was that Idea, *on his Mind*. If he had not been promised the *fatherhood* of a great people, he could *not* have received it; if he had had more than one son, one *only son* (for Ishmael was not a Son of lawful wedlock), he could *not* have received it, and when he did receive it (the Idea as it lived in the Mind of God), he saw it according to the *natural* Man's view, and started to execute the command. For the Idea as it lived in that Mind, even that Idea, even God, was *God offering up Himself in the person of His Only Begotten Son for Humanity (Man becoming the Idea)*.

(*a*) See chapter entitled "Gethsemane."

It was the fact that Noah was the *father* of a *new race*, and that he had *three Sons*, that the Idea as it related to Time and Eternity lay *hold of him*. It was these truths in connection with his drunkenness and his exposure by his younger son, and the conduct of his other sons, that made Noah see the Idea (God) in part, and interpreting according to his ability to know and understand, he uttered his curse and prophecy. It was the Idea (God) fixing His fiat on all things that led forward to the conditions that environed Noah and his sons, and it was this condition that made them all actors in a *living parable* which prophesied of the Future as it related to this World, and imaged or shadowed forth the idea as it lived in God as God.

Abram's *faith* in God made him ready to execute the will of God as he interpreted it, and that same *faith* having brought him into *closer communion* with the Idea (God), because of his obedience to that faith, became the means of his receiving the greater light. Thus his faith and his obedience to that faith both led him to offer up his son and stayed his hand, because it was the medium which brought him into close enough communication with God to receive the first and second idea.

There was One who was that Idea personified, and who had the Fullness of Faith, even His only Begotten Son,

CHRIST JESUS.

CHAPTER X.

Filial Love.

(*b*) Abraham's servant procures from amongst Abraham's people a wife for Isaac, namely, Rebekah, who was Isaac's cousin, the daughter of his own cousin, and the grand-daughter of Abraham's brother. The traits of a family nature must therefore have been found in these two people who became husband and wife. One characteristic of Isaac and of Jacob later on is particularly noticeable, and that is the great honor and love and filial devotion which they showed to their parents. To the child who does not honor his father and mother there can be in that child no honor for his Heavenly Father. The child who betrays its parents' love, who is lacking in reverence to its parents, who speaks of his parents in an indifferent manner, who despises their love, who ignores their sacrifices, who tramples on their affections, who returns sacrifice with neglect, that son with *such* a heart can *never* reverence his Father in Heaven. The just, kind, loving, sacrificing, patient, earnest, praying father and mother deserve the most devoted attention from the child so favored, and he who dishonors father and mother *will* dishonor God. The love for our earthly parents is the *stepping stone*, the finger, the signboard, the *golden stairway*, the flowery path, that lead us up to the loved and loving Father of us all. Without this *reverence* in our hearts for our earthly parents, *how can we* learn the reverence for our Heavenly Parent? Without *love* for our earthly parents, *how can* we *love* our Heavenly Parent? If we will not *sacrifice* for those to whom we owe our lives by every natural law, how can we hope for that *true* desire of *sacrifice* which is *demanded* of us by our Heavenly Father? *Can the* GREATER *love* exist *and not the* LESS? Does the love that worships God as The Father deny

(*b*) Gen. xxiv.

to the earthly parents that which is their due? "Honor thy father and thy mother!" Yea, more: If thou honor not thy earthly parents, thou canst not honor thy Heavenly One; if thou honorest not the father and the mother, the *true* father and mother, who have strove to do by thee a parents' part, thou canst not honor thy Heavenly One, for the things of the earth are but the stepping stones to things above; the emotions of the heart or soul or mind are the index of the condition of that entity which exists forever, and the love of the child for its parents which finds expression in word and act and deed shall ripen into that perfect love of a divine child for a Divine Father, even the love of

CHRIST JESUS.

CHAPTER XI.

Heredity and Environment.—Esau and Jacob.

(*c*) "And Isaac entreated the Lord for his wife because she was barren, and the Lord was entreated of him, and Rebekah his wife conceived.

"And the children *struggled* together within her, and she said, 'If it be so, why am I thus?' And she went to inquire of the Lord.

"And the Lord said unto her, 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one shall be stronger than the other, and the *elder* shall serve the *younger*.'

"And when her days were fulfilled," etc., "and the first came out red, all over, like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob."

The forces within man which go to, and whose functions are to propagate life, lie dormant in him until brought into activity by the laws which relate to their being. Yet each life germ, among the legion that are developed into active life, has an *individuality of its own*. This individuality lacks consciousness, the *consciousness existing in the man* of whom they are a part. Each life germ's individuality is dependent upon the forces at work within the man at the time they *began* to *exist* as *life germs*. The man's individuality is impressed upon the life germ at the *time it begins to develop its separate existence as such*. If the *predominating* characteristics of the man at the time of the *beginning* of the development of the life germ are *carnal*, there will be in the life germ, *as its being, material com-*

(*c*) Gen. xxv. 21-26.

binations or molecular combinations in exact harmony with the actual condition of that man's mind. If the *predominating* characteristics of the man at the time of the beginning of the development of the life germ are spiritual, there will be in the life germ itself molecular combinations in harmony with the condition of that Mind. For *every mind force has its corresponding affinity in matter*, and the predominating passion of the mind will engender a *corresponding predominance* in the body of *material combinations* or elements in harmony with that condition. The protoplasms, which at their conclusion culminated in the organisms in which the Minds of Esau and Jacob found a home, were *antagonistic* from the date of their taking on existence as protoplasm, because of the *combination of elements* which made up their separate existences, these combinations being different, and therefore *not in affinity*. Thus there was an antagonism or a lack of harmony and affinity at the very gateway that opened up to Esau and Jacob an existence.

These forces, heretofore dependent on the father for their individuality and life, now became dependent upon the mother, and the changing condition of her own mentality gave increasing strength to the still unconscious individuality of each. Every impulse of the mother's mind found itself repeated in the developing protoplasms she carried in her womb. Each received into its personality those impulses with which it was, through the predisposition given them by the male seed, in harmony and affinity. Thus the mind forces of the mother which had to do with carnal things found the protoplasm which at its completion lived as Esau open to their reception, and it developed molecular combinations in harmony with that it received. These same sensations coming to the other protoplasm which at its fullness lived as Jacob were not received at all, or else in a much lesser degree, *because the elements in their atomic and molecular combination* were of such a nature as to not be influenced to that degree by these sensations as was Esau, but was influenced to a greater degree than was Esau by those

impulses which were generated by the mind of the mother as her mind was influenced by spiritual things.

It will be seen, therefore, that it was impossible that these two natures should be alike. It is true that the Mind of the mother might so have been influenced by carnal conditions, might have been so overwhelmingly given up to carnal conditions, that Jacob as well as Esau would have had the carnal or earthly mind predominating within him also, but it would have always been in a less degree than with Esau. It is also true that if the mind of the mother had been continuously fixed on spiritual things, *as was the mother of Jesus*, Esau as well as Jacob would have been spiritually inclined, but never to the degree of Jacob, for from the day of the mother's conception until their birth there was a difference, first, in the protoplasms; second, in the matured bodies within the mother's womb; third, in the children born. The first token of active life to the mother was a warfare. They struggled together, unconscious of their own individuality, *lacking individual, conscious personality* altogether, and yet at war. The predisposition by *inheritance* was theirs, and the forces that were at war in the personality of their parents reappeared in them.

The cunning that prompted Abraham to seek to deceive both Pharaoh and Abimelech, and Isaac Abimelech, and Rebekah later to deceive her husband, became the inheritance of her children. Each was cunning in his way. Esau's cunning was of the field, a hunter who slays; Jacob's of the tent, loving the ways of Peace; Esau as a hunter seeking life, Jacob as a keeper of the flocks protecting life; Esau's disposition was to roam, to be afield, to wander; Jacob was domestic, loving the joys of the home. Esau's heart grew faint at the lack of food, and he bartered away his birthright for a mess of beans; Jacob's heart grew strong under discouragement, and he toiled fourteen years for Rachel. Esau's mind was of the earth, his hopes fixed on it; his temperament found complete satisfaction in plenty to eat and the wild life of the field. Jacob's mind was spiritually inclined, and his life harmonized with it. The reverence of the father Abraham for God, his absolute and undi-

minished faith in Him, his trust in His promises, became the predominating characteristic of Jacob. His mind was a spiritually receptive mind, having been begotten in him by heredity, and was therefore in harmony with the truths which God revealed to him. Esau could not have been open to these influences, because his mind was not in harmony with them. being a *combative*, and not a *receptive* mind.

Yet Esau had in him many elements that appeal to one's sympathy, as Jacob had elements that one can not but disapprove. But stability of character, a fixity of purpose in a chosen path, a love of peace and industry, and an intensely spiritual nature, were requisites in the progenitors of a people through whom should come One who should embody these in Himself in an extraordinary degree, and these were found in Jacob, and not in Esau.

Isaac loved Esau because he gave him food which appealed to his appetite, but Rebekah, with that intuitive perception of her sex, *an intuition dependent altogether on the sensitives of the mind, and on the nerves which are the senses of the mind*, saw deeper than Isaac, and loved Jacob best.

Esau, being faint, sold his birthright to Jacob, despising it. He sold his right, his privilege as the *first-born* to that which his father possessed to the younger, and all for a mess of pottage. So Adam sold his birthright and surrendered it and lost it forever. So Esau sold his birthright and lost it forever. For Esau, who is the type of the carnal man, the man with the fleshly mind, the man who despises spiritual things, there can be no hope of spiritual possession. Every day of his life that man is bartering spiritual things for the things of this world, and yet anticipates heaven. But for Esau there can be no heaven, here or hereafter. (*c*) Esau may seek it in vain, but for him there is no forgiveness (inheritance). For one can not serve both God and Mammon, and one can not be both an Esau and a Jacob. The reformation must come from within, and the old man transformed into the new man, and then Esau will be cast out and Jacob shall live, and the carnal mind be

(c) Heb. xii. 17.

held in subjection and the spiritual mind shall reign, and the *elder* shall serve the *younger* and be subject to him, for these two are in man as *twins*, yet are *one*, but where Esau is, is the carnal mind, the mind of Evil, and the Evil will predominate, and there is no forgiveness for the Evil mind, for in the Evil mind is disbelief, and for *disbelief there is no forgiveness;* and where Jacob is, is the spiritual mind, the mind of Christ, and Christ will predominate, and he who abides in Christ hath already obtained forgiveness in abundance, and hath obtained the *inheritance*, (*d*) for *Christ doth inherit all things*.

And the carnal mind seeing and knowing only carnal things is the elder, but it shall give place to the younger, for it is to the spiritual mind that is promised the inheritance of the kingdom, and the blessing goeth always with the inheritance, even the blessing of God, to that *child of promise*, the spiritual mind, and the elder shall be held in subjection, even the animal nature, and made to serve the spiritual, and the spiritual mind shall hold fast to the heels of the carnal, and pass him, and forever be freed from him.

(*d*) Rev. xxi. 6, 7

CHAPTER XII.

Environment.

(*a*) "And he said," etc., 'If thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle amongst the sheep, and the spotted and speckled amongst the goats, and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before my face."

"And Laban said, 'Behold, I would it might be according to thy word.' "

"And he set three days' journey betwixt himself and Jacob, and Jacob fed the rest of Laban's flock.

"And Jacob took him rods of green poplar and of the hazel and chestnut tree, and pilled white streaks in them, and made the *white* appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should *conceive* when they came to drink. And the flocks *conceived before the rods* and brought forth cattle *ring-streaked, speckled* and *spotted*. And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban, and he put *his own flocks by themselves*, and put them not unto Laban's cattle.

"And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might *conceive* among the *rods*. But when the cattle were feeble, he put them not in; *so the feebler were Laban's and the stronger Jacob's*."

Can anything be plainer? Does not the story it tells make plain the reason why the tree-frog so closely resembles in color

(*a*) Gen. xxx. 31-42.

the bark of the tree, the bull-frog the grass in which it lives, the lizards the color of their environment in which they find their home, the bright and varied-colored plumage of the birds of tropical countries the varied colors of that environment? If the law of environment fixes the peculiarities of its personality upon beast and bird and reptile, shall not man be subject to it also? Was it not a knowledge of these laws of heredity and environment that made Abraham send his servants back to his own people to find a wife for Isaac, and Isaac to do the same for Jacob? That made Isaac and Rebekah lament the marriage of Esau to a descendant of Ham? Shall Humanity refuse to recognize a law that is as old as Time? Shall maternity forever be considered a shame, or shall motherhood, as of old, be crowned with glory, and citizen vie with citizen to safeguard and protect the coming mother, bearing within her womb her other self, from disturbing cause, or sight of all things which might deform, or mark, or disfigure, or blemish? How long will it be before we learn that these lessons are at the foundation of child-bearing? That the mother, bearing within her womb the developing child, will *impress upon the personality of that child her mentality at the* time of *conception and pregnancy?* As the eye carries to the brain impressions of things seen, so does the mind through its (the body's) network and labyrinth of nerves transmit those impressions to the body. Every impression made upon that brain of the mother, whether from above through the mind, or below through the nerves, will record itself upon the sensitive life, and mould that life in harmony with it. The protoplasm takes on a motion in harmony with the motion transmitted to it, and the motion transmitted to it is the offspring of the mind that begot it. Moreover, the motion will act upon that developing protoplasm at the *precise spot* where its anatomy is most in harmony with the controlling emotion of the mother. Thus a mother, looking upon the limb of a child from which the hand had been amputated, while bearing her child in her womb, saw in her own offspring at its birth a response to the emotions that held master her own

being, for it was *minus the same hand at a like point on the limb as was the one she witnessed.*

Shall the supersensitive mind of the child-bearing mother be swayed and startled and frightened with the story of scandal and vicious gossip; chilled by the recital by mouth or newspaper of the latest railway accident, overwhelmed with horror over the imparted knowledge of murder or suicide? Shall she feast her mind day after day upon these horrors, denying herself no detail, drinking into her own mind and instilling into the protoplasm or child she bears in her womb all the *sensations* arising from a morbid gloating over the details of the horror? Does the past teach us no lesson? Are the lessons that are imprinted upon the innumerable and diversified forms of natural life lost on this Age and Time? Will the world never learn that Matter is subject to Mind, and Mind to matter? That these *two* are *one*, and yet one is always subject to the other? Do not omit to gather the truths embodied in these articles, for they enter into the mystery of life, and through their comprehension is unfolded the mystery of all child-bearing, and the mystery of the conception of life in a Virgin. They are made manifest that the imbeciles and the epileptics and the pitiful creatures who are born a curse to themselves and their progenitors may be a thing of the Past. That the developed Mind and deformed body and suffering child may never more be brought into this world to its life of woe and anguish and misery. Oh! it is written because the one who wrote it, meeting on the right and on the left these pitiful sights, and feeling in his soul an anguish of pity that his tears and sobs could not allay, could never look his God in the face if he did cry out against it! Oh! it is written that every mother's child shall be the Image of God and her cup be full and running over with joy. That that child may upturn to its loving mother's face a face in which there shine intelligence and honesty and obedience and reverence and love and righteousness. Whose noble head surmounts a body just as perfect, in which all the members fittingly joined together testify to

the grandeur of the whole. Read it—not this article alone, but all, for for *you* was it written!

The Mind is the great controlling factor in not only the begetting of characteristics of body and mind, but of *sex* as well. It is not the *wish* that proclaims the sex of the child, but the *belief* that the sex of the child will be male or female, as the case may be, and the *surrender of every attribute of the Mind to that belief*. Another factor that enters into the determining of the sex of the child is the degree of animal vigor in each of the parents. If this vigor is in the ascendant in the male, the predisposition of the protoplasm on conception will to be a male, or vice versa, for immediately on the egg (which is really a protoplasm in a state of arrested development) of the female being impregnated by the life germ or active principle from the male it awakes to development, and if the female germ should have a strength of being superior to the male germ (the strength of each depending on the *harmonious activity* of the elements composing them), in the process of assimilation and combining as one force this superiority would be maintained and the child would be a female. If, however, the female mind was *firmly fixed* in the *belief* that the child would be a male, even if the predisposition were the other way, and that belief should dominate her whole being, there would be sent *impulses* to that developing organism from that mind which would change its predisposition. The protoplasm develops always a being in harmony with the predisposition of its heredity at conception, unless the impulses from the female to it as she carries it in her womb are of *extraordinary force*, in which case the *developing* protoplasm will have its being *changed* in harmony with the impulses. Thus the child which was born without one hand, as before mentioned, having its hand off at the identical place and on the same arm as the unfortunate child upon which the mother looked, had begun its development with the full assurance of two fully developed hands, but the extraordinary impression made upon the mind of the mother was transmitted to the child, and the protoplasm ceased development where the hand otherwise would have been. The reason the protoplasm

ceased development at that particular place instead of somewhere else was because the impression made on her brain was at that point in her brain where that hand on her has its seat, and this impression on the organisms residing there were transmitted along a set of organisms (nerves), one acting on the other, right to the place where the organisms were in exact harmony with the impulse or with the condition of the mother's mind, and their development was arrested and stopped. No doubt her own hand felt the impulse also. It will be seen, therefore, that it is not only demanded that *every one* should seek to save the coming mother from every distressing or shocking sight, but the mother owes it to herself, and above all, to her offspring, to avoid everything of that character, and when suddenly confronted by such distressing scenes to exert the whole force of her mind to remain *cool and collected.* No epileptic or other unfortunate *should ever be permitted to appear in public places,* shocking details of *crime* should *never* be read by a pregnant woman, and no pregnant woman should ever look up any distress or malformation, or mangled or dying person.

If the egg or protoplasm of the woman is once stimulated to activity, it will begin development without the assistance of the male seed. IF THE MIND OF A VIRGIN COULD EVER BE DOMINATED TO THAT DEGREE BY AN IDEA AS FOR THAT IDEA TO TAKE ENTIRE AND COMPLETE POSSESSION AND CONTROL OF HER MIND AND HER WHOLE BEING TO THE EXCLUSION OF EVERYTHING ELSE, AND AN EGG OR PROTOPLASM WOULD BE DEPOSITED IN HER WOMB AND BE THERE AT THE TIME THAT THAT IDEA DOMINATED HER WHOLE BEING ENTIRELY AND COMPLETELY, AND HAD COME TO ITS FULLNESS AS A DOMINATING THOUGHT BEYOND WHICH

FULLNESS IN DOMINATION NO IDEA COULD GO, AND THAT IDEA WAS THAT SHE, A VIRGIN, WAS TO BE WITH CHILD, THAT EGG OR PROTOPLASM WITHIN HER WOMB WOULD TAKE ON LIFE, AND BEGIN TO ADD TO ITSELF, AND DEVELOP IN HARMONY WITH THE IDEA, FOR THE MALE SEED IS BUT TO GENERATE ACTIVITY IN THE FEMALE SEED, AND HAVING PERFORMED THAT, ITS WORK IS DONE. IF, AS A PART OF THAT IDEA, THERE WAS THE THOUGHT THAT THIS CHILD WAS TO BE A SON, A MALE, AND IT DOMINATED THE MIND AS DID THE BALANCE OF THE THOUGHT, THAT PROTOPLASM AT ITS COMPLETION AND BIRTH WOULD BE FOUND TO BE A MALE CHILD!!!

Such is the law that made Mary, a Virgin, who had never known Man, the Mother of a Son, even

Christ Jesus!

Know you not and will ye not learn that there is a Mind above all other minds, by which not only mind but matter consists? That this Mind *always* holds matter subject to it, and is *never* subject to matter? That the parents whose *minds* are in *harmony* with that One Great Mind need have no fear, for all that is true and pure and noble and righteous is in harmony with it, and the perfection of *all* things is dependent on their harmony with it, even the

MIND OF CHRIST JESUS.

CHAPTER XIII.

The Shadow and Substance.—I.

(*a*) "Now Israel loved Joseph more than all his children, because he was the *son* of his *old* age, and he made him a coat of *many* colors."

So God loved His Son, the Son who personified in Himself the personality of The Father in whom Age disappeared and Eternity reigned, and was personified, and for Him He made a coat of many colors, *even the redeemed out of* EVERY RACE *and* NATION, and these shall be His glory and His joy forever.

(*a*) Gen. xxxvii. 3.

CHAPTER XIV.

The Shadow and Substance.—II.

(*b*) "And when his *brethren* saw that their *father loved him more* than *all* his brethren they *hated* him, and could not speak peaceably to him. And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more.

"And he said unto them," etc., "'For behold, we were binding sheaves in the field, and, lo, my sheaf arose and also stood upright, and, behold, your sheaves stood around about and made obeisance to my sheaf.'

"And his brethren said unto him, 'Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?' And they hated him yet the more for his dreams and his words."

"And they said, 'Come now, let us *slay him* and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will *become of his dreams*.'"

And when He came and they saw by His wonderful acts that He was beloved by the Father, they hated him; and when He told them of His Sonship, and of the power which had been given Him both in Heaven and in Earth, and by many acts and words sought to impress upon their jealous hearts the divinity of His mission, and when He told them that He would rule over them, and they should be subject to Him, they scoffed at Him and hated Him the more, and they said one to another, "Let us slay Him," and they plotted amongst themselves as to how best to accomplish it, and they stripped Him of His garments, and hung Him to a tree, and they scoffingly said, "He saved others; now let Him save Himself." They knew not, because they *believed* Him not and because they *hated* Him, that His dominion was to be one of Love and Mercy, of freedom

(*b*) Gen. xxxvii. 4-8, 20.

from oppression and injustice, of Liberty both of soul and body, that that dominion was to be in the *hearts* of men, and the obeisance made unto Him was to be the spontaneous outbursts of overflowing hearts worshiping

HIM.

CHAPTER XV.

The Idea Giving Life to All Things.

(*c*) "And *Judah* said unto his brethren, 'What *profit* is it to slay our brother, and conceal his blood? Come, let us *sell* him to the Ishmaelites, and let not our hand be upon him, for he is *our brother* and our flesh.' "

Two forces, antagonistic in themselves, as frequently happens in this life, and as is numerously recorded in the Book, met here on neutral ground, at equipoise one with the other, and the result was an act both good and bad. The love of Judah for his *father* and for his *brother* combated his *love* of money and the *greed* of his heart, and the result was the saving of *life* and a *sale* into *slavery*, a *living death*. Through the *tribe of Judah* came both a Savior and a Betrayer, the One in whom *love* of *Father* and of His *brethren* was personified, Him who became the Sacrifice to the envy and jealousy of His brethren, and through this *same* tribe came he who offered up his brother upon the altar of love of money, and who was Greed made manifest in a personality, even that Greed which, even in the beginning, *denied* and *betrayed* and *slew*

The Word Christ Jesus.

One must not infer, because the selling of Joseph into Egypt was made to do service in God's one *great* purpose, which was and is *always* the building of Humanity up into the glorious likeness and personality of His Son, that the *act* itself was in harmony with God's will. God hath *foreknowledge* of all things. Every act of a man's life is already known to Him in whom *Eternity* abides. The acts of a man born six thousand years after the creation of the first man was as truly known to

(*c*) Gen. xxxvii. 26, 27.

God as the act of disobedience of the first man himself at *time* of the act itself in the beginning. God knows to-day the personality of *every* human being that will be born ten thousand years hence, should the world last that long; He knows their every act, the condition of the heart that will make that act possible. All these things are *foreknown* by Him through the Omniscience of His Eternity. But they are *never* foreordained in the sense that man's will is made of none effect, and man made a machine. Yet God *hath foreordained* that, given a certain cause, the effect will follow. An evil condition of heart will beget evil acts, but the evil condition is the result of a man's *free will*—of that *liberty* of *action* that God will *never* take away from man. *All* men, therefore, being known beforehand by God, every act, thought, deed, emotion, sentiment, expression of the soul of *every* individual, *great* or *small*, being foreknown of God, even before the foundation of the world, God USES that foreknowledge of all things, and all acts and conditions, to work His will. Knowing beforehand of the evil act which these brothers would perpetrate upon their brother, He made that act work *together with all* things for the *benefit* of Humanity. *All* things, therefore, are *predestined* and *foreordained* from the beginning to work together for the salvation of Humanity, and their development into the glorious likeness of His Son Christ Jesus.

One man commits a theft, another man commits a murder, another man deceives his neighbor, another man oppresses the poor, another extorts money from the widow, another man commits arson, another is a scandalmonger, and distills his poison into the ear of all who will listen; God foreordained from the beginning, yea, before the world was formed, that these men who performed those acts of yesterday would do these things because of the evil condition of their own hearts, and knowing it, He did *foreordain* that these evil acts should work together for *good*, not because of the good in the acts, because the acts are evil, but because of the goodness of Him who is in all things, above all things, and by which all things consist, even

The Word Christ Jesus.

What God does, therefore, in connection with the acts of these individuals He does with the *acts of every individual* of the *world;* nay, more. with all things, whether animated by mind or not. The wind that blows the leaf in the whirling zephyr before thy door, the lighting that leaps across the horizon, the pattering rain upon the roof, the burning rays of the July sun scorching and withering and blistering all things, each and every one of these conditions were by Him *foreknown* in the beginning, and by Him *foreordained* to work together for the ultimate manifestation of

His Beneficence.

Has the infamy of a Nero been forgotten, or the massacre of St. Bartholomew's Day accomplished no good? Did the tax on tea and the impositions and tyranny and oppression of '76 culminate in no good to Humanity; or that Murder of all murders most foul, the crucifixion of a loving Savior, bring no recompense? Think you that God sanctioned these evils or blessed the evil hearts that perpetrated them? Yet, God, having *foreknowledge* of them, did prearrange that they should work out His will. How futile man's effort to thwart Him, and what egotism to seek to make of none effect His Benevolent Purposes.

God never could and never will sanction that which is evil in itself. The selling of their brother into Egypt was a crime against both their God and their earthly father. It sprang from an evil condition of heart, and is but one of innumerable instances of (*f*) the wickedness of man being made to serve God. (*g*) "All things work together for good to those who love the Lord." (*h*) Back of all things is the Omnipotent God, controlling all things, who is in all, through all, and above all. And since God is in all, and through all, and above all, working all things to His will, then all things must *ultimate* in the One Supreme Good.

(*f*) Jer. ii. 19. (*g*) Rom. viii. 28. (*h*) Rom. xi. 36.

And yet God *never* interferes with man's *free will* or *free agency*. Man is always a free moral agent. He wills to do evil knowingly, willingly, freely, of his own choice, yet out of that evil act God will bring Good, not because of the act itself, which is the condition of the heart or mind made manifest, but because God working through that act will produce good. Let no one recompense unto himself *immunity from punishment* because of the good that came of that act, for the *act* like the *man* was *evil* and *both* are alike under *condemnation;* the good is *not* in *these*, but *in God*. If He *works* at *all*, and He gives life to all things, that work *must* be good, for it would be impossible for Him to do evil. Thus "God works in many mysterious ways His Goodness to reveal." (*i*) His ways are indeed past finding out, but they are *always* the way of Righteousness. Believe it, for above all other truths is the one great truth—*God can not do anything but what is good*. But the curses of men shall be made to praise Him and the evil of *men's* hearts to work His will. He and *He only* can and will judge you according to the perfect law of Truth and Justice. As for us, we can but strive to conform our lives to the *ensample* He gave us (which a man though a fool can understand) as much as within us lies, and having done that we can safely *abide* in His Justice, and above all,

HIS LOVE.

(*i*) Rom. xi. 33.

CHAPTER XVI.

The Right and Left Hand.

(*e*) "And Israel stretched out his *right* hand and laid it upon Ephraim's head, who was the *younger*, and his *left* hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the *first-born*."

"And when Joseph saw that his father laid his right hand upon the head of Ephraim it displeased him, and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head.

"And Joseph said unto his father, 'Not so, my father, for this is the first-born; put thy right hand upon his head,' and his father refused, and said, 'I know it, my son, I know it; he also shall become a people, and he also shall become great, but truly his younger brother," etc., etc.

So God in the beginning did thus make a difference between the right and the left hand. The left hand is truly the carnal hand, the hand of flesh, lying on the side where beats the great organ of animal life. Being therefore the *insignia* of the carnal, it could not (to a Jew) impart a spiritual blessing. These are the image, the shadow of things to come, for as the right hand and the left hand were the likeness of the carnal and the spiritual mind, and as Ephraim the younger received the blessing and through it received the rights belonging to the first-born, so He who came last was made first and was elevated to the right hand of God. *Not that God has hands as do men.* As Jesus said of the vine, (*k*) "I am the true vine"; not that He was a vine, but that He was the Idea for which the vine stood as a finger, or signboard, or image, pointing the way to. So the right and left hands are,

(*e*) Gen. xlviii, 14. (*k*) John xv. 1.

neither, a part of the *personality of God*. He is the true hands. The right hand is His attributes, as manifested in His Seven Spirits, shed abroad in the souls of those who love Him; the left hand is that same Spirit condemning to eternal banishment from Him those who hate Him.

CHAPTER XVII.

Pharaoh.—Greed.

(*a*) "Now there arose up a new king," etc., etc. "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities," etc., "But the *more* they *afflicted* them the *more* they *multiplied* and *grew*."

So to these has risen up a new King who knows not Christ, and his name is —GREED. And he lives with his subjects in a land of darkness, in an Egypt where the rays of Love, Mercy, Sacrifice, Unselfishness, Righteousness, never can enter, and he sees the children of the Light are more mighty than he, that the principles of Liberty, liberty of thought, of speech, of action, of the right to live, of the *inherent right of all* to the gifts of the Father, of the liberty of religion, of the right of *every* man to life, liberty, and the pursuit of happiness, were becoming phrases of a more comprehensive meaning, and would in the end, if not checked and trampled under foot and kept down and overthrown, overthrow the kingdom in the day of battle, and so Greed called his minions from every great mart and factory and farm and fleet, and they set taskmasters over them, and their names were Hunger, and Want, and Nakedness, and these lashed them piteously, mercilessly, remorselessly, and under their fierce commands the competition became fiercer and fiercer, and the storehouses yet more conspicuous, and their treasure more abundant. And yet as the darkness and its King and his servants and his taskmasters strove against the children of Light, behold, each task brought a new revelation, and each scourge a ray of hope. Each task but made a new convert, and the deed of darkness but made manifest the light. And with Light comes Wisdom, and with

(*a*) Exodus i. 8-12.

Wisdom come Love and Mercy, Holiness, Justice, Self-Sacrifice, Righteousness. O Greed! thou art a merciless ruler! thou didst betray a Christ and again betray His betrayer. Thou knowest no pity. Hunger and Want and Nakedness are cruel taskmasters, and the cry of the child one loves for food a dagger in the heart. They spare not, yet they do but in their energy hasten their own doom and multiply those whom they would destroy. For Truth is greater than Error, and Sacrifice than Greed. Does not the cry of the children go up in the land for help? Do they not hunger for the fruit of the land which, by the greed of man, is locked within the storehouse of Pithon, or the fruit of the loom in the treasure house at Raamses? Shall the wonderful development along all lines of knowledge be perverted from its true purpose continuously? Shall the laborer of the World, the man who toils to live, and halts, starving, when his hands are idle, shall he be denied the blessings which come with improved machinery? Shall that which should be his best friend confront him as an enemy; or shall he, too, working with it, be blessed while blessing others with the fruits of the labor of his hands? Shall Greed forever reign and Self crucify the Savior afresh? Did not God raise up a Moses for the children of Israel in the days of darkest Egypt? Was it not Moses who slew the Egyptian striving with his brother, and was it not Moses who led the children forth out of the land? Shall He not do so again? Yea, More, for He hath already risen and been crowned Leader by the Lord Omnipotent, the Lord God strong in Battle. With the oppressed of every land we see the *carpenter's son* walking. Greed slew Him, and yet He lives again, and the attributes of His divine character are multiplying in the hearts of the people of the earth; the principles of which He was the exponent, and which were personified in Him, and which He made *plain* by a *life*, are multiplying and growing, and we see them in the labor on the farm, in the shop, at the desk, in the counting house; nay, not in the counting house, but in the *heart* of the man who sometimes *forgets* the counting house, on the rostrum, in

employer and employee. (*a*) Greed and all his minions working through the employer, or the banker, or the merchant, or the money-changer, or the laborer, working through one and all of these, seeks to engender Hate, and Envy, and Strife, to antagonize class with class, and with the venom of the Spirit of the Depths of the Uttermost Hell drag all Humanity down into the darkness of the Egypt of eternal night. The Spirit of the Moses of all Time and all Eternity, the *living* Voice of Him who sacrificed *all* on the Cross on Calvary's Hill, is knocking at the door of the heart of the employer, the banker, the merchant, the money-changer, and the laborer, saying, "Sacrifice Self; take my Cross upon you, for my *yoke* is easy and my burden is light." Do not the signs multiply of His coming? Do not forces begotten by His Spirit multiply in every heart, and rebel more and more against the greed which seems to dominate it?

The world grows worse, says one; the oppressor more oppressive; the burdens heavier! Yea, so will they be, but, behold, how beautiful are the footsteps of Him who walks in the valley and over the mountains and through the depths, and how they multiply; what a light shines forth out of their impressions, and how they multiply in the soul! Is the Prince of Darkness greater than the Prince of Light? Has (*o*) it not been promised that the sword shall be beaten into a pruning hook (*p*) and the leopard lie down with the kid, and the lion eat hay like an ox? Shall wars cease and the spirit of the wild beast become as the lambs, and man *only* remain a *rebel* against the right? (*q*) Does the Word not proclaim that every knee shall bow and every voice proclaim Him Lord? When? says one. Another says, Not here, not in this world! And why not? Did He not say He would return again? Nay, more, did He not point out (*r*) *times* and *times* when the Son of Man should be *seen coming* into His kingdom? Does the Son of Man's kingdom lead downward or upward? Did He come to save Heaven or Earth? Was it to lead the Israelites already

(*a*) Rev. xviii. (*o*) Isa. ii. 4. (*p*) Isa. xi. 6, 7. (*q*) Phil. ii. 10, 11. (*r*) Luke xxi.

passed beyond, or who might pass beyond, into everlasting peace, that He came? Is it not *here* that He suffered and agonized on the Cross? Shall He not here reap His victory? Was it not to lead men, not angels, out of darkness into Light that He became Himself a *man* and took upon Himself man's infirmities, that *Humanity through Him might overcome all things?* Oh, the Earth is the Great Battle Ground, and the spoil is man's soul, and the children of the Light are arming for the conflict, and their Leader is Here, even Their Lord and King,

CHRIST JESUS!

CHAPTER XVIII.

Moses.

(*a*) "And there went a man of the house of Levi and took to wife a daughter of Levi. And the woman conceived and bare a son, and when she saw that he was a *goodly* child, she hid him three months."

"And Pharaoh's daughter came down to wash," etc., etc.

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son, and she called his name Moses."

The most wonderful character in all Jewish history, from the calling of Abram to the coming of Christ. Raised up by God for a great purpose. The persecution of the children led up to the accomplishing of the very event that Pharaoh had tried to prevent, and *brought* into his own household a person to *receive instruction* and *knowledge* which in the end should be used to liberate the children of Israel. The knowledge of the Egyptians, the most enlightened people on earth at that time, became the knowledge of Moses. A *goodly* child, showing even at birth signs of the wonderful intelligence which later made him a chosen character to lead the people out of bondage, the natural graces of mind and body were *cultivated* and *enlarged* under the watchful care of Pharaoh's daughter. Thus God, working all things to His will, made the knowledge of the Egyptians serve His children. Did He instruct the mind of Moses independent of man's agency? Or did He not, rather, working in harmony with the natural law—with the law that said unto Paul, (*s*) How can they *believe* unless they *hear*, and how can they *hear* unless one be *sent?*—send Moses into the home of the Egyptians that he might learn of them, and learning of them serve God. Moses was great as *other* men are

(*a*) Exodus ii. 1-10. (*s*) Rom. x. 14, 15.

great, *by the greatness of his mind, his soul, his intellect.* And these all, which are one, were great indeed, because they were *fixed on God.* Others having great intellects also, pervert them, and use them to dishonor God, and betray Humanity. Every age has its Moses, and in every country great events produce a chosen leader. All things work together toward a common end, and the slowly accumulating acts, events, history of centuries, terminate in a great crisis, and with the crisis comes the Man. He is the product of these long series; his mind is the gradual development, and is in harmony with the development of his race and time. *It centers in him.* He is the product of his environment, and the Past has been but the agent of the Present in preparing not only the crisis, *but the man to meet it.* Many assert their leadership and fail. The qualities that are necessary to successful leadership in a great crisis are not begotten in a moment. Forces of great and diversified strength of both good and evil have gradually through the past moulded the mind which springs into life when the Voice cries, AWAKE!

The crisis and the leader come together. Both are the product of Heredity and Environment. In the one great mind, the one great *composite* mind, of a race, a nation, a people, a world, these conflicts are continually going on, and when in one great mind of the nation, the composite mind of a nation, the forces pro and con, for good or evil, contesting for the mastery, become acute in their struggle, then the forces for good or the forces for evil become personified in the individual in a *predominating* degree. As regards the question at issue, he becomes the *center* in which all the *forces* of the *idea* which he represents find a home, and from his mind radiate the controlling forces of the whole. The *predominating* forces in the one *composite* mind and the *predominating* forces in *his* own mind are One, and as the question at issue has gradually through the ages of the past approached nearer and nearer to that point at which it can no longer be avoided, but must be met, so has his mind through a long line of Heredity and Environment developed side by side with the

question at issue until both approach the supreme moments of their lives *simultaneously*, and a crisis in both the question and the individual results. Back of all these questions, back of all these ideas, is the One Great Idea in which all ideas center; back of all these leaders is the One Great Leader in whom all leadership centers; back of all these, and in which both Idea and Leader center and are One, is

The Word Christ Jesus

And He, and The Word, and God, are One.

And God no more surely called Moses than He has the bright and shining men whose names adorn the *honor roll* of *every* nation. Is He not the God of Nations, and does He not will that all nations shall ultimate in the One Supreme Good? For every great crisis there can be but *one* leader. Others, hearing the Voice, seek its favor and fail. Some attribute necessary to successful leadership is lacking. (*t*) "For many are called, but few chosen." So *God called Moses*, and so God called Luther and Calvin and the Wesleys and Knox and Campbell and the few other great men who have become leaders in the leading of Humanity to combat a certain error and contend for some Great Truth. So God called a Washington, a Lincoln, a Grant. God called *not* Luther or Wesley or Calvin or Campbell to *make a division*, to *divide* up *His* people, but that the great truths that were forcing themselves upon the World for a hearing might have Leaders *worthy* of the Truth Himself. Know ye not that Truth and God are one, that God is Truth's Source, Center and Being, and that *every* truth forcing itself upon your soul for a hearing is God Himself, even God the Idea, God The Word, God The Center of all Truth? If each (Calvin, Luther, the Wesleys, or Campbell) contending for the truth which he had received, saw gather around it a people *consecrated* to *that* truth and *blind* to many others, remember, there never was but one great Leader in whom all Truth centered and had its being and was personified, and the day *will* come and is *now* at *hand* when the truth held so sacred

(*b*) Matt. xx. 16.

by one people, and for which they would rather *die* than *surrender*, and around which they have mustered all their forces, and the truth of that other people, and the mighty truths of the many divisions of the one great Truth, of the One Great Whole, shall be found to be each in *harmony* with the other, and these truths shall be found joined together, forming the One Great Truth from which they all emanated, and in whom all had their source and are personified; then shall each of the numerous divisions of the One Great Whole, holding *fast* to its *one great* truth, and *casting out* the error, find itself drawn *closer* and *closer* to *all* the other divisions of the One Great Whole, and when all these truths shall have been joined together into an harmonious whole, then shall each division, *still holding fast* to its truth, find itself *drawn into* the *embrace* of *all* the *other* divisions, and then will division have *disappeared*, for there can be no division of a *whole*, and no separation of an *indivisible* (*a*) Unit. Then will all divisions have melted into the one Indivisible, all truth into the Center and Source and Ultimate *abiding* place of Truth, and *all* leadership into the Creator and Caller and Equipper of *all* leaders, the Leader of leaders,

Jesus Christ The Word.

For it is not the truth of one people that is of itself kept separate from another truth. The truth which each have is Christ, and He is always in harmony and affinity with Himself, these virtues being *personified* in Him. It is the error which has crowded itself in between these diversified forms of the One Great Truth. It is like unto a chemical (and yet not like, since *all* things of this earth are but the shadow reflecting the Real, the finger pointing the way to the True), separated into numerous parts, each part having a *natural* affinity for every other part, and why not, since they are the same? And the *several* parts of the *same* chemical are kept apart by a *negative* substance which stands in *opposition* to *each* and *every* part, and the *chemist* removes the *obstructing* or *negative* substance which

(*b*) 1 Cor. i. 13.

keeps the several parts separated and *immediately*, in the twinkling of an eye, the *several* parts of the *one* chemical are united and become one. So Christ is the Great Chemist and these truths are one in Him, and the separation that has taken place is because of the *obstructing* or *negative* substance in *us*, whose name is *Disbelief* or *Error*. And He, the Great Chemist, through the instrumentality of The Holy Spirit which doth always accompany the Word, working in the hearts of His children, shall *remove* the Error, the *negative* substance, the *negative force* which *receives life* and *lives only as long as it is in opposition*, by *consent* of *us*, and then by the force of their own affinity, one for the other, they shall become One in Christ Jesus, even as He is One with The Father. What, then, of the *negative* which opposed? Has a *negative* any *life* in *itself?* Does it not live only as it stands in opposition to the positive? Is not the Life with the Truth and not with the Error? Does not it *live because it abides in the soul of Humanity, where abides Truth also?* Does it not *live* because of the *life* there is *in* the *Truth* which is as *one* with it? If, then, *Error* be *cast out*, and *Truth alone* dominates the Soul, and *is* the soul, wherein does Error find life? Know ye not that *without* Life there can be but *Death*, and that the *Life* is *in* the *Truth?* If, then, *Error* be *cast out*, shall not *Death* be *cast out with it?* If, then, Error be cast out and Death with Error, know ye not that all their minions shall go with them? Where, then, shall be found an abiding place for Hate and Anger and Despair and their kindred devils? They live to-day, but in that day when they shall be *cast out*, then shall be fulfilled that saying of The Word: (*v*) To *them* that *hath* shall be *given*, and to *them* that *hath not* there shall be *taken away* even *that* which *they have*, even

LIFE.

(*v*) Matt. xxv. 29; John xv. *z*.

CHAPTER XIX.

God is Spirit.

(*b*) "And the Angel of the Lord appeared unto Moses in a flame of fire out of the *midst* of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed and Moses said, 'I will now turn aside and see this great sight, why this bush is not burnt.'

"And when the Lord saw that he turned aside to see, God called unto him out of the *midst* of the bush, and said, 'Moses! Moses!' and he said, 'Here am I.'"

"Moreover, He said, 'I am the God of thy father," etc., etc., "and Moses hid his face, for he was afraid to look upon God."

It is impossible that one should see God and live. To *see* God, except through faith, is absolutely impossible to Man. God is Spirit, and can only be spiritually seen, and to see Him *Face to Face* would bring with it the certain death of the natural Man. The brightness of His Personality would be a consuming Fire to all things of Earth at His appearing. Yet the spiritual Man seeing with the eyes of faith sees Him whom the natural Man can never see. Saul saw not God (Christ) as He is, but saw Him as Man, who is a *dual* being, can only see Him, namely, as a *Man* clothed in lightning. To see Him in all the brilliancy of His Spiritual Being is only possible to a Spirit like Him.

To-day we see His face with the eyes of our souls but in part, and die to live again. Each day we see some new feature of that glorified face, and die to live again. Some day, glorious and triumphant, we shall see Him as He Is in all His dazzling splendor of Being, and we shall die no more forever, for we

(*b*) Exodus iii. 2-6.

Shall be *like* Him, we shall see Him as He IS.

Many saw God, but none saw Him face to face. They could not and live. They were all righteous men, but they had not *His* Righteousness. They saw Him *spiritually* with their *mind*, with their soul, and *not* with eyes of *flesh*. With the eyes of their souls they saw Him and received a *faint impression* of His glorious personality. He being Spirit is *only* spiritually discerned. None saw Him as flesh, for (*a*) God *is Spirit* and *not flesh*. He has a face, but it is not the face of a (*b*) man of flesh. We shall some day see that face and know it as His, and love it as the face of Our Father, who hath begotten us, but it will be a face of which our own will be a counterpart, and the *Truth within us*, and which will *be us*, will *reveal* Him to us as it will *all* who have gone before. Did you ever see the countenance of a mother when some circumstance hath brought to the surface and bathed every feature of that face with the great mother-love from within? The love, the *Love* that beautified and hallowed that mother's face, *that* is *His* countenance! Did you ever, listening to the voice of an impassioned orator, see his face glow and glisten and sparkle with the thoughts he strove to utter, with the *truths* which were *within*, and which made friend cry out in acclaim and foe grow fierce with hate and pale with despair? The Truth, the *Truth*, such as animated John when he denounced a Herod, and which shone in his countenance—the truth, The Truth, such as animated a Peter on the day of Pentecost and brought *joy* to the *disciples* and *despair* to the *murderers*, and which shone in his countenance,—this, the great, imperishable, ever-enduring, fiery, gentle, eternal Truth, *this*, *This* is His countenance! ! Did you ever see a judge in the wisdom of his justice, his countenance reflecting these principles as he passed sentence on a criminal, to the criminal's agony and the lover of justice's joy? The wisdom, The *Wisdom*, the justice, the *Justice* which transformed that face,—this, *this* is His countenance! Did you ever see a countenance that, under the impulse of some great and powerful

(*a*) John iv. 24. (*b*) Num. xxiii. 19.

emotion, seemed to shine and from its surface radiate all the *virtues* which men honor and love? If you have, then you have seen the *reflection* of those *attributes*, which in their *fullness* are *His* countenance,—those attributes which *seen* as His *face* will strike *terror* to the *evil-doer* and bring *joy* to the *one* he calls *son*. Moses heard His voice, but He spake not as man speaks. It was impossible for that Age to know God as He is. Christ *only* knew Him as He is, and Christ revealed and reveals Him. And yet (*c*) none of His disciples saw Him as He was. *They saw the man of flesh*. The God *within* that man of flesh they *saw not*.

God has a voice—an actual *living* voice. It speaks. But that voice is a spiritual one. Adam heard that Voice *in the wind* of the day. Yet the *wind was not the voice*, but the VEHICLE *by which that Voice was brought to the* ATTENTION of Adam. The Voice is in the thunder, the wind, the storm, and in the storm's quiescence. But the voice, The VOICE, is not the thunder, the wind, the tempest. The lightning's flash, this is the brilliancy of His speech. These all have within them the Voice, and thus become the couriers announcing His presence to those who are dull of hearing. But the Voice is in that, back of it, above it, and is a (*d*) *still small* voice to those who *hear aright*. These great phenomena of Nature are the *Voice made manifest*, its accompaniment, but not the Voice, for these are of the Earth, earthy. Time has measured their duration. (*e*) *They* will *pass away*, but the Voice, even The Word, will *never* pass away, but live forever. These are the manifestations of The Word; back of the manifestations is the Word Himself. Back of the manifestation is the *Idea seeking* to make itself *known*, and the *Idea* and The *Word* are *one*. As God speaks to the individual of this nationality or that nationality in his *own* language, *embodying* His Voice into the *personality* of the individual, so God spoke to those that lived in times past according to the Age in which they lived, and according to their environment. The Voice heard by Humanity to-day is the *same* Voice heard by Adam when He said to Adam, as He

(*c*) John xiv. 8, 9. (*d*) 1 Kings xix. 12. (*e*) Matt. xxiv. 35.

says to all those *within the sound of His Voice*, "Thou shalt not," but the *Age* and *Humanity* have *changed*.

Out of the bush came God's voice to Moses, but it was not the bush burning that spoke to Moses, but the Voice in the *midst* thereof. A large number might have stood around and as close to the bush as Moses, and *not heard* that Voice. The Voice came from the bush and was an audible voice, but it was audible to Moses alone. None others could have heard it. Moses' mind was *prepared* for the knowledge of the supernatural presence by the wonder of the burning bush which *preceded* the knowledge of The Presence. A long line of ancestry had transmitted to him a belief in the one true God,—The God of Abraham, Isaac, Jacob. He had remained in close *touch* always with his people, and was recognized as an Israelite. His learning, as will all learning *rightly* assimilated, *confirmed* him in the ancient belief. He *believed in God*. The burning bush which was not consumed at once led him to realize the presence of the supernatural. The supernatural, in his mind, and God were one. The super-natural, that is, that which was superior to Nature, was to his mind a God, and that God was *The* God, even the True God, the God of His people. Hence his mind was at once brought into the *knowledge* of the *Presence* of *God*, and the *Voice* was *heard*. The Voice came from the bush, but it was a still small voice, a *spiritual* voice, and the *connecting link* between that *Voice* in the *midst of the bush* and the *mind* or *soul* of Moses was *Faith*. The Voice is always a still small Voice, but not so the manifestation of its Presence The Voice is Spirit; it speaks to the soul. The manifestation is material; it speaks to the natural man. God's Voice might travel unlimited space, and if the soul, the *hearing* of the *soul*, were barred against it, it could not enter in. (*f*) God spoke to His Son in the still small Voice; the Son heard the message, the bystanders the manifestation. (*g*) "Behold, I stand at the door and knock; if any one *hear* my voice and open the door, I will enter in, and he will sup with me and I with him." *Disbelief* is the great *barrier*, *Belief* the *opened* door. And yet if

(*f*) John xii. 28. (*g*) Rev. iii. 20.

you open that door it will *speak* the *language* of *your understanding*, and in a voice *audible* and *heard* by the *soul*. But *none* can hear that Voice in *all* its beauty and sweetness and gentleness and love and mercy, that doth not open the door, even the door of Faith, to its utmost limit, and let the Dear Voice in His *entirety* and His *fullness* come in, for the fullness of Faith means *absolute and perfect unison with* the *Voice*, for "Faith is the *Substance* of the thing hoped for," and therefore if we have *Perfect* Faith we have the perfect truth, for our Faith is that Truth, and the Voice and The Word are ONE. But if between that Voice and your Spirit there comes one iota of disbelief, then the Voice will not be heard in its beauty, or its message interpreted according to the spiritual man, for one hears the Voice according to his own personality, his own *condition of soul* becoming the trumpet or ear-tube through which that Voice will be heard, and the harmony and beauty and sweetness and charm and gentleness of the Voice will be interpreted by the soul in their fullness just in *proportion as the soul is in harmony with the Voice*. There will *appear to You* just *as much* of hate and fierceness, and vindictiveness, and injustice, in the Voice as these *live in you as you*, and you will receive *just as much* of the Truth there is in that Voice as there is Truth (Righteousness) *in You*.

CHAPTER XX.

God Hears the Cry of the Oppressed.

(*b*) "Now, therefore, behold, the cry of the children of Israel is come unto Me: and I have seen the oppression wherewith the Egyptians oppress thee."

So before Him comes daily and hourly the cry of the widow and orphan, the great struggling Humanity, whose burdens each day grow heavier and the blackness of whose night grows deeper still. Their labor finds no market and their toil no requital. Each day the recompense is less and the means of obtaining it more difficult. *God* gave to Man the increased facilities of production. Greed grasped it with treacherous hand. From *God* comes *all* these things—the plow, the harvester, the automatic machine, the electrical mechanism, the wonders of the developing genius of Man. Man is but the Agent, the Instrument of God. God is the storehouse of all knowledge and the inspiration and inspirer of all minds, whether that inspiration relates to Medicine, Mechanics, Science or Religion. And all are His, and the *gift* of them is for *all* His children. But where man worked with his hands, behold, Mind has displaced matter, and but one toils where ten did labor, and the nine, oh! the other nine, looking into the emaciated faces of their starving little ones, and seeing the despair in their own hearts reflected in the faces of the children's mothers, lift hands on high and with centuries of oppression tuning their voices, cry out to God! Think you He hears not their voice? Think you He sees not the bursting granaries, the overloaded mills? Was it not all His gift, and did He not create them? Shall the Son of Perdition forever reign? Shall he lift one hand in mockery to heaven and throttle Humanity with the other? Oh, thou Bastard of bastards! Thou wert

(*b*) Exodus iii. 9.

begotten of Greed, and Lust was thy mother. Do you, You, his minion, his satellite, not know that the history of the Past is but a prophecy of the Future? (*h*) Does God change? Is He not the same yesterday, to-day, forever? Does He Hate oppression less to-day than in Pharaoh's time? Listen to the cry of His children and hearken unto their wailings, for He doth hear the moaning of their despair, and *He will not restrain His wrath forever! !*

(*h*) James i. 17.

CHAPTER XXI.

I Am That I Am.

(*c*) "And God said unto Moses, 'I AM THAT I AM.' And He said, 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.' "

Worlds spring into existence, revolve their little time through space, dissolve, and are not. They bring forth verdure, mountains climb upward from out their depths, and valleys intervene. They live but a day. Great seas seek to envelop them, and their waves beat upon farther shore with the majesty of their strength. At His touch they dry up and are gone forever. The wild beasts, in harmony with the instincts of their natures, prey upon their fellows, and fill the earth with their roaring. Their days are numbered, and the lamb gathers nourishment in their old haunts, and the cooing dove chants the requiem of their voices. Man treads the earth supreme in might and glory. His armies overthrow nations and his artisans build mighty cities. Earth travails continuously in the throes of birth to minister to his wants. The lion seeks his lair at his approach, and the hawk soars high on wing at his presence. The lightning flashes at his bidding, and the seas are white with the wings of his commerce. He is but a dewdrop on the ocean of Eternity. He lives to-day. To-morrow knows him not. Back to the elements from which he sprang he crumbles, and his world with its children are gone forever. His world had a beginning to-day. To-morrow it ends—a speck, whose name is Time; Lost in Eternity. He and his world had a beginning, an End, a Past, a Present, a Future. But the Past disappeared in the Present, the Present in the Future, and these all saw their end, for Time measured them. But for Him by whose Word these things trod the

(*c*) Exodus iii. 14.

boards for a moment on the great theater of Eternity, there can be no Past, no Present, no Future, for these are all swallowed up, overwhelmed, submerged and personified in Him. For Him no beginning, no end. He is the Beginning, the End, of all things. Ages roll upon Ages, Cycles on Cycles. He timed them. Their worlds live to purpose His Omnipotent Will. They disappear. They are not. Out of nothing He begot them. He removes them at His pleasure. Well did the Psalmist say, What is man? A nothing—a drop of water on the ocean of Time—a grain of sand on its bed—a leaf out of the unnumbered leaves of the Book of Eternity. And yet man mocks God, and defies God, and blasphemes His Holy Name. "I am that I AM." Omnipotent, all-seeing, all-pervading Life. Commensurate with the Eternity of thy Being is the Eternity of thy Mercy and thy Love.

CHAPTER XXII.

God the Law of Heredity and Environment.

(*d*) "And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof, and after that he will let you go."

(*e*) "And *I* will *harden* Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt, and bring forth mine armies, and my people, the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord when I stretch forth mine hand upon Egypt and bring out the children of Israel from among them."

(*f*) "And in very deed for this cause have *I raised thee up*. for to show in thee my power, and that my name shall be declared throughout the Earth."

Pharaoh, under whom Joseph lived, died. Another Pharaoh who knew not Joseph rose up, and through fear and jealousy of the children of Israel put heavy burdens upon them. He also died and bequeathed to his successors an Environment with which their natures were in accord. The *law* that makes one man a saint makes another man a sinner The reason is because of the condition of the mind of the individual, and not because of the law, which is good. The *heredity* and *environment* of one leadeth man into an upright life, sacrificing, noble. The heredity and environment of another lead the man into a life of cruelty, selfishness, oppression. The same law was at work in both cases. The result was diametrically opposite. The law was perfect and the end of the law is good. The law came from God, and is personified in Him. The *law* is not blind, deaf, dumb, unconscious, unheeding, but is a *living force*, and that force is God. Back of that law and filling it and making it alive, is all Law and the Source of all

(*d*) Exodus iii. 20. (*e*) Exodus vii. 3-5. (*f*) Exodus ix. 16.

Law. *God being that law*, the *law* is *Just*, therefore *Unchanging*. God works through this Law which is Him, always. It is for Him, working through this Law, in *harmony* with the *free agency of man* to develop through this Law the good, the noble, the true. As the man himself sowing evil shall in the world to come reap that which he has sown, making his own environment by the heredity which he made for his soul when it shall be freed from its mortal body, by his acts here, so man transmits to his offspring the evil of his own life and its environment. If man seeks to transform his life and bring it into harmony with God, then the law, perfect in itself, will change both his heredity and his environment by changing his nature into the likeness and similitude of Christ Jesus. This is a spiritual change and demands a spiritual remedy. There is a law of Heredity for both the natural and the spiritual World, and these two are One, and are embodied in God—the Lord Christ Jesus. As the natural man and the spiritual man are one, so is the law which controls both one. As mind, which is the soul of the body, is above the flesh, yet is part of it, so is The Word, which is the Life of that soul which is the body of the spirit, above the soul itself. Hence while the mind controls the body the Spirit controls both, even The Word. It is the Spirit, the Word, which fills this law of Heredity and Environment, and makes it alive and effective in both natural and spiritual things. The Word being perfect, man must bring his soul into harmony with it; having done this, and made his *mind* subject to the Word, his *body* will *also* be brought into *subjection* to it. The mind, however, ofttimes *surrenders* to the flesh, the Word *never* to the *mind*. The mind *changes*, the Word *never*. The *flesh*, therefore, of the parent or the parents being evil and full of disease, and the Word (which being Perfect *can not change*) being *fixed* in the law that *"like begets like,"* and being Just and True, *fixes* upon the child the disease or the predisposition to the disease of its parent or parents. Care, attention, change, extreme watchfulness, a *new environment*, may save the child from the disease for which it is by nature predisposed. The brain, the seat of the soul, and which is one with the flesh, is

also transmitted from parent to child. It has within it a predisposition toward development in line with its parent's brain. If, therefore, their minds are evil, the child's mind will be predisposed in the same line. For the brain, which is the seat of mind, will be formed exactly in harmony with the minds of its parents, and can therefore have a mind only in harmony with that brain which is its seat and through which it exercises its functions. If the *environment* is the *same* as was the parents', it *can not* fail to *follows* in *their* footsteps. The child's mind or brain, for these two are one, may be moulded after birth into a new channel of being. It is like the bones in the infant, tender and easily bent or straightened. The malformation of the limb may be *partly* or *wholly* rectified and *straightened* if attended to at *once* while the *bones* have not yet *hardened* and become *fixed* or *set*. Now, the *same* law applies to the mind that applies to the limb. The malformation of mind which has become the heritage of the child because of the evil in its parents, must be *straightened* by a *new environment*. The tiny cells which form the brain and through which the mind acts, must be *rearranged* and *transformed* into harmony with a *new environment*. Now if those tiny cells are operated upon and influenced by a mind *below* its *own arrangement* which it *received* at *birth*, it will develop a mind still *lower* than the one it *inherited*. Truly speaking, it is not development, but degeneration, since *true* development is always upward. If these tiny cells are operated upon by a mind *above* its own inherited mind, the result will be a *transformation* and *rearrangement* of these cells in harmony with the mind operating upon it. A *change* to a *better* environment is absolutely necessary to the salvation of that child from the evil life of its parents. As all law is personified in The Word, so is all *true* environment. If the parents can be brought into a *correct relationship* with *Christ* and let *Him be their environment*, then the changed environment of the parents will become the changed environment of the child in a degree, and the parents will be able to correct to some extent and in some measure the heredity of the child. No *parents should be permitted to raise children*

whose lives are evil. Let Christ enter into the home of that child and the greatest influence known in heaven or in Earth to elevate the soul will be present. But the home life is only part of the life of the child, and influences both seen and unseen are at work for its overthrow. Let that child grow into manhood under the influences of that evil environment, and like the crooked bone in the foot of the child which, as the child grew, became hardened and fixed in its crookedness, so will the brain of that child, becoming more fixed in the arrangement of the cells which go to make up its brain according to the impression received by its mind, these two, the mind and brain, being one, as it began to grow into manhood at last become fixed or set, the same as did the crooked bone of the limb. Then, as in the case of the crooked limb, which bandages and liniments and soft poultices *fail* to *straighten*, and the bone must be *broken*, the most *severe* of remedies, before the bone can be straightened, and the limb made whole, so it sometimes happens that only the most terrible catastrophes will be found adequate, for the hardened heart must be broken before the mind is able to comprehend God's will.

The same truth uttered by the same man at the same time from the mouth of the chosen spokesman of God, to two men, will lead one heart to the foot of the Cross and drive the other farther away. The story of the Crucified Savior melts the heart of one to tears and he seeks relief in an agony of sympathetic repentance; the other steels his heart against the promptings of the Spirit and rejects the proffered mercy. The deformed limb of the crippled beggar, or the famished and peaked face of the starving child, floods the soul of one with pity which ennobles it and beautifies it; the other soul looks upon the deformity of the one and the misery of the other with indifference, and hardens his heart against their cry for assistance. The first stroke of the chastising hand of God chastens the soul of one; the chastising hand of God on the other hardens his heart for the heavier blow. To the one to whom the chastisement always brought a chastening he saw in it the

(*i*) Love of God for him, (*j*) although at the time it might be grievous; to the other it came as the Rod of Hate from an unfeeling despot. To *both* it was, when understood, God's Hate for Evil and the chastising to *drive out* evil and *develop* the good. The Word is sown in all the World, and knocks at the door of the heart of a Pharaoh as well as at the heart of a Moses. The burning bush opened up at once Moses' heart to its reception; plague upon plague but hardened the heart of a Pharaoh, even unto his overthrow. The *difference* was in the *soil*. Each had been prepared through the centuries for the purposes for which it was formed. The Word had formed both and raised them up for this purpose, yet the Word did *beget* but one, even Moses, whose spirit harmonized with The Word. God hardens the heart just as He softens it, and the hardened heart and the softened heart both (*k*) work together for good to those who love Him. Yet the evil mind chooses his own course in harmony with his own free will, and rejects Christ of his own volition. The hardening heart is but the effect of a cause; the cause is deep-seated in the man himself, and is his own personality. Pharaoh's hardness of heart was the result of a life of indifference to the cry of the oppressed. He looked without sympathy on their grievous life and added to their burdens. Every cry from the Israelite host was to soften that heart, but, fixed in selfishness and greed and jealousy, he hardened his heart to their cry, and every burden he added to their already grievous burdens added stoniness to his heart. The carnal heart, the heart of *stone*, the heart of flesh,—for these are all one, having every element in common—never surrenders because of sympathy. It never will through sympathy. It will through Fear.

So is the Pharaoh who lives in the heart of the man who oppresses the poor, robs the widow, denies the orphan; the man who oppresses labor, who mocks him, denying him work, yet refusing to feed him; calling upon him to labor, but furnishing him no opportunity; saying, "Eat," yet denying him food. For the World is but an Egypt, and Greed the oppres-

(*i*) Rev. iii. 19. (*j*) Heb. xii. 11. (*k*) Rom. viii. 28.

sor. For the soul of the individual is the kingdom, and in that kingdom dwell the children of Israel and Pharaoh and his hosts. And the children cry out for Liberty, and make supplication unto Pharaoh to let them go. But Pharaoh's heart is hardened, and he refuses to let them go. And their cry ascendeth continuously up to heaven, up to the great Throne of The Great Jehovah, and He heareth their cry.

For the mind of the individual who oppresses the poor, hearkens not to the cry of the needy, sees not the despair of the destitute, is Egypt's realm. Selfishness, Hypocrisy, Greed, Lust, embodied in that Son of Perdition, reign in that heart. Love, Sacrifice, Unselfishness, Denial, Sympathy, embodied in the Son of God, seek relief from their grievous burden. But Greed reigns and surrenders no kingdom except through fear. Shall he forever reign or shall the nobler qualities of mind and heart, the child of Light begotten by the Spirit of Sacrifice, control the personality of the individual and come out from the land of Darkness?

CHAPTER XXIII.

God's Favor.

(*g*) "And I will give this people *favor* in the sight of the Egyptians, and it shall come to pass that *when* ye go, ye shall *not go empty*. But every woman shall borrow of her neighbor, and of her that *sojourneth* in *her house*, jewels of silver, and jewels of gold and *raiment*, and ye shall put *them on* your *sons* and upon your *daughters*, and ye shall *spoil* the Egyptians."

(*h*) "And the children of Israel did according to the word of Moses, and they borrowed of the Egyptians, jewels of silver, and jewels of gold, and the Lord gave the people *favor* in the sight of the Egyptians, so that they *lent* unto them such *things* as they *required*, and they *spoiled* the Egyptians."

The Israelites had toiled long and hard in the land of the Egyptians. They had sojourned in Egypt four hundred and thirty years. Nearly all that time had been spent in bondage. Each century brought with it new oppression. Pharaoh after Pharaoh died; living, each *intensified* the *burdens* of the *people*. The treasure houses, the temples, the houses, were the work of their hands. The wealth of the country represented the toil, and misery, and suffering of the oppressed people. It was theirs, because to the LABORER *belongs* the *fruit* of *his* labor, (*l*) the law enunciated at the *beginning* of man's struggle to live—the only law that God recognizes. All things are His, and He gives them to whom He pleases. But they are but in *trust* for the *whole*, and God *will not forever* permit labor to be *denied* its *inherent* rights in *His* gifts. These are all Labor's, and must return to that which created them. It is the egotism of Satan that emboldens a man to believe that God's gifts are but for the few, and social and industrial slavery for the many. (*m*) "Go sell *all* thou *hast* and *give* to the *poor*, and take up thy

(*g*) Ex. iii. 21. (*h*) Ex. xii. 35. (*l*) Gen. 3. 19. (*m*) Mark x. 21.

cross and follow me." Sell ALL. Give ALL. Take *His* Cross. For "FOR my yoke is *Easy* and my burden is *light*."

Did God say, "Rob them"? Steal from them? Defraud them? How often have you read it that way and upheld such practices as approved of God? That same God who has pronounced an eternal curse on dishonesty. Did He say these things? Nay! "For I will give this people *favor* in the sight of the Egyptians." And God *did* give them *favor* in the sight of the Egyptians. They gave to the Israelites that which they asked of them, willingly, gladly, freely. *It was theirs by right.* God opened up the way to their *peaceful possession* of it. They spoiled them. Not by robbery, but by *free gift.* The things which they received being no less spoil because they were given freely, and because of favor. Through love for the Israelites? Nay; through fear. Had not the Israelites' God sent upon them grievous pests? Had they not lost their first-born? Had not even the magicians cried unto Pharaoh, "This is the finger of God"? Had not the people of Egypt said unto Pharaoh, "How long shall this man be a snare to us"? *"Let the MEN go."* Fear! Yes. Love? Never. *Love lives not in Egypt.* Love is the tie that binds man's heart to God, and yet fear is the beginning of Wisdom. Fear hates God. Wisdom sees His Beneficence. Fear crouches low, seeing only wrath. Wisdom sees beyond the wrath to the loving face behind it Fear sees an enemy in the Truth. Wisdom greets it as its fellow. Every stroke of the living God's arm of wrath is both destroying and building up. Every revelation of His will a tocsin sounding to war and to peace. Every battle cry the herald to death and to life. Fear is an attribute of Hell; Love, of God. Wisdom destroys the power of one, reveals the other. Yet men must fear. Men must know fear and feel fear to *comprehend* its absence. Men must know Hate to *comprehend* Love. Men must know Evil to *comprehend* the Good. Men must know Sin to *comprehend* Righteousness. Men *must know* Satan to *comprehend* God. To *know* each is an absolute necessity if one would comprehend both. To *comprehend* the unspeakable Glory of One, one must *know* the immeasurable

Vileness of the Other. God asked in the beginning *belief without comprehensive knowledge.* Man refused it; Disbelief reigned and man fell. God then permitted Disbelief to reign and rule as a Prince in Egyptian darkness of Sin and *raised* him up, that humanity *seeing* him and *knowing him as he is,* might *through Belief see the exceeding great Glory of The God of Righteousness,* who doth not only expose *all* Evil in all its hideousness, but will *ultimately overthrow* it, but never, NEVER, in *opposition* to man's *freedom of will.*

Men are commanded to fear God because where evil reigns in the heart the *evil hears not God's voice,* because the Wisdom is *not* in *harmony* with *evil,* but *with good,* but when *Christ's* voice is *heard* ever so *feebly* in the *heart* then is the *Evil exposed* and in *exposure cries out with fear.* Let that *soul* then indeed *rejoice* and *not* despair in whom *fear* of God *begins* to *dwell.* For these two, the evil and the good, doth dwell together in the human soul, and one doth afflict the other. Yet the gift of The Word is *not* torment or affliction to those who *believe,* but to those only who do *not* believe, to those in whom the spirit of *Unbelief* doth abide. But as soon as the Spirit of Christ enters in, in a degree immediately is this spirit of Unbelief made *Alive* through *opposition* to the Belief that hath entered in, even that Belief which doth *always accompany* the *Truth* and is *one* with Him. Did you ever see a man so *steeped in Sin* that he had *no fear of God?* In that man Disbelief reigns absolutely and *reigning* is *Dead,* for *Disbelief* and *Death* are *one* as related to the Soul. Belief is *no part* of him, Christ *dwelleth not* in him, and where Christ is *not,* even Christ *The Word* who is The *Truth,* there is *no* Belief. Let the truth, which is Christ Jesus The Word, enter into that man's soul, accompanied as He always is with Faith, and immediately Unbelief is made *alive* and doth at once begin a *Combat* which will *continue* until that man *appropriates* and makes a *part* of his *nature through Faith that Truth* which *came from* The *Word* and *is* The Word. In Adam there was no Sin. There was no Unbelief or Belief, both being without life, but when the Voice came demanding belief then was Unbelief made alive. He who was above him,

sought to retain Adam in that sinless condition, and to do so sought to impress on Adam the necessity of Faith in Him—to make Faith a *part* of the *nature* of Adam—Faith in God his faith. For if Adam was to retain his sinless condition he must have *faith* in The *Word* which *created* him *sinless*, and which *only* could *keep* him *sinless*. From below, through the *five senses, exquisitely sensitive* in their *absolute perfectness*, came the Words of Unbelief made *Alive* by the Truth which had *entered* into the *mind* of Adam and demanded *Faith* for its *acceptance* and *assimilation*. Adam lived in a *natural* world; he was a *natural* being; he *saw natural things;* he could *not* with his *natural* eyes *see* the Truth, for this is seen *only* through *Faith*, and Faith is a part of the *spiritual* man. Belief and Unbelief fought within him. He fell, and in falling Belief *rose* triumphant, and He won the victory, for Man believed. Know ye not that, the struggle once begun, Christ will never give up the battle until He wins! Thus do we find all courage personified in Him. All Determination personified in Him All Endurance personified in Him. In Him no fear. Courage absolute. Know ye not that where He is there is perfect faith, and where perfection of faith is there is perfect love, and (*h*) Love driveth out all fear? Unbelief and Belief have been fighting this terrific battle for Man's soul since Adam heard His Voice, but God shall give the Victory. Will He not show favor to His children, even the *Son whom He loveth?* And He points out the Way to that faith, and Faith points out the way to Him, and that Way is to

LIVE HIS LIFE!

(*h*) 1 John iv. 18.

CHAPTER XXIV.

Moses and the Serpents.—Christ and Truth.

(*a*) "And Moses answered and said," etc., etc. "And the Lord said unto him, 'What is that in thy hand?' and he said, 'A Rod'; and He said, 'Cast it on the ground.' And he cast it on the ground and it became a serpent, and Moses *fled* from before it. And the Lord said, 'Put forth thine hand and take it by the tail'; and he put forth his hand and caught it, and it became a rod in his hand."

(*b*) "And Moses and Aaron went in unto Pharaoh," etc., etc. "And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

"Then Pharaoh also called his wise men and the sorcerers; now the magicians of Egypt, they also did in *like* manner with their *enchantments*. For they cast down every man his rod and they became serpents. But *Aaron's rod swallowed up their rods*."

(*c*) "And Aaron stretched out his hand," etc., etc., "and the frogs came up and covered the land of Egypt. And the magicians did so with their *enchantments* and brought frogs upon the land of Egypt. Then *Pharaoh* called for *Moses* and *Aaron* and said, 'Entreat the Lord that *He* may take away the frogs,'" etc. "And the Lord did according to the word of Moses, and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together in *heaps*, and the land *stank*."

(*d*) "And they did so, for Aaron stretched out his hand with his rod and smote the dust of the Earth, and it became lice in man and beast," etc. "And the magicians did so with their *enchantments* to bring forth lice, but they *could not*," etc.,

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(*a*) Exodus iv. 1-4. (*b*) Exodus vii. 10-12. (*c*) Exodus viii. 6-14. (*d*) Exodus viii. 17-19

etc. "*Then* the magicians said unto Pharaoh, "*This is the finger of God.*"

All things that are Real have Truth as their Source. The Unreal is a delusion. A delusion is a misconception of the real. The Truth exists, has life, reality. The deluded ones seeing truth through their own perverted personality can get but the one conception of it, which is not a conception, but a misconception. They see not the truth at all, but their misconception of it. Back of every superstition is a truth, and every delusion a reality. It is the *truth that gives life to both*, but the truth is not them. The superstition is the darkness of unenlightenment. Having received an *impression* from the Real the *truth* in the impression is lost in a perversion. Spiritualism with all its attendant phenomena is a delusion. So is Transmigration of Souls, Theosophy. These are all founded on misconceptions of Truth. (*h*) *Truth sends the delusion, but is no part of it.*

Every truth has a relation to every other truth, and must harmonize with it. No truth taken out of its connection and considered independent of all other truth will be understood. As in the perfect body every part is in complete harmony with every other part, so *in* the Word all truth is in complete harmony and each in unison with the other.

A misplaced comma or period sometimes changes the meaning of a sentence; an emphasis on a certain word will give an entirely new meaning to a command.

One must therefore consider the *statement* of Moses in *connection* with the *accepted* teachings of the Bible and of Christ and His apostles, for these *all being true they must agree.*

The Bible is explicit that all works of a miraculous character come from God, and all works *seeming* to come from Him or in *like manner* with what the Bible, even The Word, does *not* credit Him, and which were brought forth in *opposition* to Him, are from their very nature unreal, a deception and a delusion, for the truth is with God, comes from Him, and *all* else

(*h*) 2 Thes. ii. 11.

is a *lie*. With this truth firmly fixed in our mind and *believed*, we return to Moses and his statements, and what before confused are made clear.

First, Moses understood not the means by which the magicians performed their wonders. Although raised as an Egyptian and as a princess' adopted son, he did not understand the mysteries of their art. For of his own knowledge he was unable to transfer the rod in his hand to a living servant, and when God performed the *miracle* before him he *fled from before it*. His own mind could not have been deluded, because his *act* showed that he was in *entire ignorance* of the purpose of the command to throw the rod to the ground. He *knew not* the *purpose until the serpent writhed before him*. With the magicians it was different. They knew what they were to do, for Moses *first* cast down his rod before them and it became a serpent, and *then* they *imitated* him.

The first requirement made of Moses by God was *obedience*, and the *obedience* brought with it the *knowledge* of God's purpose. Moses questioned *not God's ability*, but *his own*. He lacked faith, not in God, but himself. Moses failed to grasp the truth that *faith in* God is the *only* requisite to do *His* work. God was Moses' strength, and Moses' *humility* and *weakness* coupled with his *faith* in God, *God's opportunity*. Afterwards Moses having had multiplied the instances of God's favor, arrogated to himself the credit for the work of which he was but an instrument.

he acts of the sorcerers were acts of deception. Moses thus explains them when he speaks of them as enchantments or works of magic; that is, work of magic workers or magicians. He knew that their works were not true, but a deception. Moses stood where the Christian man stands to-day who admits the seeming demonstrations of spiritualism, while denying their source, or the conclusions drawn from them. Moses knew that these men did not worship God *at all*, but worshiped *animals*, and *therefore were carnal minded, seeing not beyond the animal or carnal mind*. Moses believed in God. Not this god or that god or a god, but GOD. There is but *one*

God, and him the Jews worshiped. His *faith*, his *belief*, his *humility*, his *knowledge* of his *own* weakness, made him *know* that his work was *different* from theirs, without knowing how their work was done. He knew that these men were skilled in these very things, that it was their *vocation* in life, and that what they did, therefore, was because of *their own power*. Moses' *humility* and *weakness* was his *strength*, because he *knew* that, let the sorcerers have ever so much power, the power he had was not his, but came from a source *above* him. *Knowing*, therefore, that there was such a power *able* to perform such *wonders* with such a *weak instrument*, he knew it was a power superior to the magicians'. Moreover, knowing that this power was God, and therefore *true*, he knew that *that* which was *opposing* this power was a *Lie*, and their work a *spell* or *enchantment* or *delusion*. "They cast down their rods and they became serpents" *seemingly*. Not that the rods became serpents in *fact*, but to all appearances, for Moses *distinctly states* that it was done by enchantment, or, in other words, by *casting* a *spell* or *delusion*. To take the dry, inanimate wood and instill it with life is an attribute of The Word and Him only. Moses was the instrument, God the power. The sorcerers of Egypt never could give life to an inanimate piece of wood, and transform it from a piece of wood into a living serpent. God could, and did. By legerdemain and by power of mind over mind they deceived their own, but not Moses, whose *faith* in God confirmed that which rose up in opposition to Him as a deceit.

The *truth* that the rod *could* be turned into a serpent lay with Moses, and not with the magicians. With that truth as a *reality*, and *demonstrated* before them, they saw it only through their *own perverted* personality, and so, *believing* it a deception, since *all their* work was of *that* character, they sought by *deception* to *overthrow* it. The *serpents* which they threw down were *real;* the deceit lay *not* in the *serpents* being *real*, but in their *claim* that their rods which they held in their hands, *the pieces of wood, became serpents*. Upon the *truth* that the *serpents* which the *Serpent* that came from Moses' transformed rod *swallowed*, were real serpents, they sought to

establish their claim to a power equal with the God of Moses. *This truth,* understand, was *not their claim to equal power* with Moses, but simply as a *proof* to *establish* that *claim.* The *claim* was that they had *turned the Rods into serpents,* as had Moses, and that therefore *their* God was as *great* as *Moses'* God. They being *wise,* knew that it was a juggling trick, but so they thought was Moses' also. They still stood fast in their egotism when their serpents were swallowed up by the Serpent of Moses, because *their* serpents were as *real* as was the Serpent of *Moses* which swallowed them.

Listen! Was it not by the presentation of a (*a*) *truth* in a *like manner* that the Devil taught a lie in the beginning and practiced *deception?*? Is he not the (*b*) father of lies and deceptions and sorceries and enchantments?

Listen! All great so-called religions have some *truth* in them. Small or great, there is some *truth* in them. On this *one truth,* or these *several truths,* they *base* their *claim* to being the *one true religion.* The only *life* these religions have is because of these *one* or *more truths,* as the only *life* the *claim* the magicians made had was that the serpents were *true* serpents. The truths which they present in support of their claim to be the *true* religion are, like the magicians' claim, true; their *claims* to be the *true religion* are, like the magicians', *false,* and *based* on a *deception!* As has been frequently stated, the only *life anything* has, be it leaf, flower, bird, beast, man, government, social system, or religion, is in The Truth which, lying *back* and *above* it, is embodied in it, even the Truth as personified in Christ Jesus, who was the Idea manifested. But where The Truth is there only in a *degree,* and that a *subordinate* one, error *predominating,* then *Truth* doth not *reign* at all, although giving it *life.* As a religion *it* is not the religion of *Truth, but of Error,* and as such can have no connection with the Truth, even the *Word* Christ Jesus. If, therefore, ye find gross licentiousness *hiding behind* abstemiousness in regard to drink, worship of idols behind an extolation of morality, ecclesiastical despotism, and slavery of the soul, and formalism,

(*a*) Gen. iii. 22, 5. (*b*) John viii. 44.

and carnal display, and worship of the flesh, and love of temporal power and lands and gold and jewels, *masquerading behind* the tearful face of Pity and the succoring hand of Mercy and the sacrificing spirit of Love, let not yourself be deceived into believing that that abstemious spirit, that love of morality, that *great pitying, loving, merciful heart* hath anything in *common* with licentiousness, idol worship, ecclesiatical despotism and slavery of the soul, and formalism, and carnal display, and worship of the flesh, and land and gold and jewels. The first are of the *Flesh*, the last of the *Spirit*, yet the first put these last forward as *proof* of the *divine character* of *their* religion and their *right to live* because of the *life there is in these last!*

Thus Greed and Lust of the Flesh and Carnal things puts forward as a masque to hide the hideousness of its person the *truth* that, under consolidation of the interests of different manufacturing plants manufacturing the same article under *one* head or management there can be brought about both economy in time, labor and expense, to further *its own* hellish ends. *It* puts forward with great manifestations of love and solicitude and approval the *truth* that on SOCIAL ORDER is dependent the safety and security and happiness of humanity, and *hiding behind* that manifest *truth*, seeks to perpetuate and make more binding the present SOCIAL SYSTEM, with all its monstrous evils!

As the acts of Moses, looked at from all sides, and viewed from every standpoint, were *absolutely* true, having in them not the *shadow of deceit* from *beginning to end*, being controlled and operated and performed by the Word, so in Jesus Christ do we find *all* Truth personified, even the Word of Truth. Each religion and each system of government has some *truth* as a *proof* of its *right* to *claim* to be the *true* religion or system of government or social system, but mingled with it an avalanche of error. But in Christ Jesus *all these truths which gave and give life to these things* (be they systems of governments, social systems, or systems of religion), focus and have their Source and find their Life and Being, and from Him radiate, and in Him is not found the shadow of a lie.

And as the *one* Serpent of Moses swallowed up *all* the other serpents, the serpents *with which* the *deceivers* had sought to *deceive* the people, and which *did* deceive them, so will the religion of Christ Jesus swallow up and engulf and assimilate all the religions, and all the governments, and all the social systems of the world, for the only *True* religion is the *Religion* of Truth, and the *truths* of *all* religions are *personified* in Him. For this Religion is founded not in a *Theory*, but in a *Personality*, which personified in Itself and made *manifest* by its *Life* the True Government, and the True Social System, and the True Religion, and *all* Truth, and who is without guile or deceit, the One Altogether Lovely,

Jesus Christ the Word.

From deceiving the mind through the eye they sought to meet the miracles performed by even a greater show of power, not by deceiving the eye only, but by deception of *mind over mind!* Is not that always the supreme effort of the teacher of Error? They *seemed* to bring up the frogs, to turn the water into blood. They deceived not Moses, for he places the character of their work where it belongs. The frogs, and the turning of the water into blood, were the *imaginings* of their *own* minds. The frogs that Moses brought up were a reality. How is it known? Because *Moses, and not the magicians,* was pleaded with to *remove* them. If the magicians brought the frogs up, *why did they not drive them back again? Why call on Moses?* The frogs were a *reality,* and against that they *could not successfully contend.*

Moses approached every miracle he performed with faith in God. This was strengthened at the beginning when God first commanded him to cast down the Rod. The turning of Moses' rod, when he threw it down at God's command, when God spoke to him out of the midst of the burning bush, was not a deception, Moses deceiving himself, for Moses *could not have willed to see that of which he had no thought.* It (Moses' work) was not the power of Moses' mind influencing others, but it was the power of The Word—that same Word by which

matter was created and motion took on life. The only connection between Moses and the act was Moses' *faith* in God. Belief is as necessary for the Real as the Unreal, but belief in the Real is belief in God. Faith in the Real is faith in God Disbelief in the Real is Belief in the Unreal. The greater man's disbelief in God, wherein all the Real has its Source, the greater man's belief in the Unreal. Man, *doubting* God and God's *existence* and Him as The Creator, and refusing to *accept* His Word as to the origin of things, even The Book which is His revelation, becomes a prey to the delusion that *Matter begot itself* and of its *own volition took on life! That the greater came from the less*, and *a Mindless waste begot all Mind!* That that which had *not* intelligence or wisdom begot these! Was there ever a greater delusion?

That each individual is but the reincarnation of a previous *mortal* existence! That a Socrates hath suffered innumerable reincarnations! If so, from whence comes the increase? The *One* multiplied into *billions* of individualities? If to-day there are one *million* people, and a thousand years hence one *billion*, from whence come the nine hundred and ninety-nine million? Yet they must all have come from *one* previous *mortal* existence, or at least *could* have been so derived, if their theory is accepted. If one being is admitted to not be a reincarnation, there is necessity for none, for if *one* being can have a mortal existence without a previous mortal existence, so could *all*, and there is therefore no necessity. *Yet the Truth upon which the delusion of Theosophy is based exists*, and will be revealed later in this book.

With the land overflowing with the plague of the frogs, and the slaying of them by the command of God through Moses, the magicians saw no more a deception, but the hand of the living God. Their faith in themselves to deceive Moses or the people disappeared, and they realized that a power superior to them was assisting Moses and Aaron. Their enchantments availed them not, and they failed in the attempt to deceive the minds of the people, and when it came to bringing forth the lice, *they, too, began to see the truth*, and filled

with fear at this manifestation of power as vested in Moses they cried unto their king, "This is not the work of enchantment, this is not the result of incantations, or spells; this is not a deception, a cheat, a lie; this that these men do is indeed *true;* this has its source and is accompanied by a Force *Superior* to *all men,*" or, in the language of The Word,

"This is the finger of God."

Upon their own bodies came boils and they stood powerless before the Israelite leader. What avails thy subtle philosophy, thy lulling lies, thy deceitful sophistries, by which untold numbers are deceived, in that day when God withdraws His support from a disobedient race, and upon deceiver and deceived sends forth the curse of His displeasure? What avail thy hoarded wealth, thy social position, thy brilliantly deceptive mind, in that day when, laid low by an Avenging God, who slumbers not nor changes, the curtain shall be drawn away from before memory's citadel and the soul's history shall become its own revelator, and upon its seared and blackened and ruined body shall be read its story, written by "The Finger of the Living God"—by the God of Vengeance, whose name is Love, Even Christ The Word.

CHAPTER XXV.

God the Light of all Time.

(*b*) "And the Lord went *before* them by *day* in a pillar of cloud, to *lead them the way;* and by *night* in a pillar of fire, to give them light, to go by day or night. He took not away the pillar of cloud by day nor the pillar of fire by night, from before His people."

So God goes before His people, and His people only. To-day a beneficent cloud, under whose protecting care His children walk forward and onward in the daytime, unharassed by enemy or scorched by the journey's heat, and when the night comes, and the horizon of the soul is weighed down by the fierce conflict, when pain and sorrow and death bring with them their dreary blackness, then doth the *pillar* of *fire shine* out through the *blackness* of that *awful night* of *woe* and *sorrow*, and *light* the way *unto* the *day* of the *coming* of the pillar of cloud, in which are the cooling zephyrs of a great abiding Hope and Peace. When we see His countenance smiling upon us, when the world seems to have been created but to contribute to our happiness, when friends are near us, when possession cheers us, when the beloved child leans on our knee, and the loving helpmate sits by our side, when, feeling secure in His love, we rejoice as grateful children in His Mercies, and abide in His kindness, then indeed does His love overshadow us, and His mercy encompass us; then do we see Him as He is, if we are *His* children, even as the Great God of Love and Mercy. But in the time of the *darkness*, when the *night* has come and hell doth seem to encompass our soul, and the gates of the Unseen to gape wide for our entrance, when every wind is a sorocco and every voice of that night a moan

(*b*) Exodus xiii. 21, 22.

of despair, if *we be His children*, then will we see this *pillar of fire*, glowing, radiant, in the *darkness* of this *night*, and it will grow brighter, and purer, and more brilliant to our bewildered gaze, and it will take on a new personality as the *day* begins to *dawn*, and the fire that seemed to seeth and twist in the circumference of its base and shoot its blazing tongue in terrifying grandeur towards heaven, scorching and withering and blistering the soul, *to His children*, and *His only*—to those who have *Faith* in *Him* and are therefore *His*—every glowing flame will develop into a cloud cluster, and every whirling mass of fire a cooling zephyr; the coming dawn will see that pillar of fire disappear, and the birth of the day will find us once more abiding under His gracious cloud wherein Peace and Plenty dwell; and looking at the night with its *darkness* made *alive* by the *Pillar* of *Fire*, and to the Day with its *Light* and its Joy which came from the Pillar of Cloud, we see these two are One, and Faith gave the Victory.

Did you ever see a mass of smoldering timbers and ashes, the result of a great fire? Did you ever look upon this smoldering debris in the *daytime*, and notice what an immense volume of *smoke* sometimes arises, and how *little fire* there is *seemingly*, if *any* is *perceptible?* Did you ever look upon that same mass of smoldering debris again at *Night*, and see how that *cloud* of *smoke* had *become a cloud* of *fire*, *illuminating the surrounding darkness?* And did you ever approach again that smoldering debris the next morning and see that cloud of fire *become* a cloud of smoke as daylight approached? Know you not that it was the same? That the mass of timbers had IN *it both* the *fire* and the *smoke*, but only those who *saw it at Night saw the fire*, while those who saw it in the *daytime saw only* the *smoke?* In the Heaven of heavens He sits enthroned, the bright and Morning Star, the glowing Sun, the evening Starlight. From Him comes Light, and in Him is no darkness. To those who journey with Him in the *daytime*, to those who, loving Him and believing in Him, make His Life their life, and under every and all circumstances have an *implicit* faith in Him, there can come *no* darkness, for they do

abide in Him in whom there is *no* darkness. To *them* the *journey* is one of *eternal* day, of never-ending *light*. Under *every* and *all* circumstance they *see* Him and *sup with Him* and *He with them*, and for *them* there can be *no* night. But to *all* in this life there comes a night. When darkness gathers around the soul and seeks to envelop it, when sorrow comes, and grief gnaws at the heart like a canker, then the soul is bowed down to the ground, and darkness like a pall doth seek to encompass it, then, to that child of God there glows in this darkness, in this Night of blackness, a great Light to which the soul is linked by Faith made supreme by a life, and he sees the darkness *illuminated* by *it*, and in that illumination he *sees* by *faith* God's brightening love, and he holds *fast* to that *growing faith*, and the Light grows brighter and the sense of God's Love for him more deep, and he see the illumination growing still more radiant, and the darkness of the Past made visible as the darkness of the Present passes away, and is cast out, and then all at once the day dawns, and Love is made manifest, and Mercy rides triumphant, and the Son rides triumphant in the heavens once more with your soul. Has (*o*) He not sworn never to forsake you?

Did you ever watch through the long night, when darkening cloud hid from view the starry firmament, and moon and stars gave forth no light? When one moved not so much by the sense of sight as by the sense of feeling, it, too, *dependent* on the *light*, and *perceiving that* which the *eye* saw *not?* Did you ever notice how the darkness gradually began to develop and to be seen out of the blackness that seemed to envelop it, a darkness made *visible* by the coming *light?* Did you ever notice how, as the day approached nearer, as the Sun approached nearer the horizon, that at the place where you stood—while the Sun was yet far below the horizon—that the place where you stood seemed to be the center of light, and that the darkness was seen a greater distance from you in all directions, both *before* and *behind*, in *front* and in the *rear*, as that darkness was *dissipated* by the ever *increasing* light? Did

(*o*) Heb. xiii. 5; Matt. xxviii. 20.

you ever notice how the rays of light seemed to pierce more and more the *outer* darkness and *dissipate* it, so that things *hidden* within that darkness, or *because of that darkness*, became *visible* to your sight? Did you ever notice, as you saw more and more of that light which was in *front* of you, and which seemed to radiate from *beyond*, and which made brighter and brighter the *way* between you and that beyond, that that light seemed to *envelop* you and hold you as its *center*, and as it grew more radiant *before*, the farther and farther you could see *behind?* And did you ever notice that just as that darkness which had enveloped *you entirely*, disappeared and *gave place* to the *envelope of light* and *you* could *see* no *beginning* and no *end* to the light, behold! the Sun rode high above the horizon, and, gazing upon IT, *You* saw the *beginning* and the *end* of all this light, and *that* which made all things visible?

So looks the man of Faith. Darkness once enveloped him. Faith sprang up within his heart, and with that Faith came Light, for they are One in Him. And seeing, and feeling, and realizing the Light which has sprang up in his soul, he sees it begin to radiate in the Present, even in a changed life, and standing in the Present, he sees that Light grow stronger and radiate into the darkness of the Past, and the darkness of the Future, *illuminating both*, and as He looks, *believing* in the Light which He sees, which is the *true* Light, he sees that Light grow brighter and brighter, even that *light* which has *him* as a *center*, and he sees the darkness, through the Light which doth *dissipate* it, become more *transparent*, and many *truths* which before he *could not see* because of the *darkness* which surrounded *him* and *shut them out from his view* have become *visible* to his soul. And he sees the *distance* to which *he can look* grow *greater* and *greater* because of these *truths* which the *light* has made visible, and because of the *light* which these *truths* have made visible. As his eyes, even his *faith*, grows stronger with each ray of *light* from these *truths* made *visible*, and as the *Light* grows *stronger because* of these *truths* his *faith* has made *visible*, the man of God sees the Light of the Present reaching out and back through the

long Past, and making light the darkness, and overcoming it, and casting it out; and he sees the Light of the Present reaching out and ahead through the Future and revealing all the truth within it, and seeing back to the uttermost Past, and seeing that Light shining in *everything* of the Past, creation, governments, social systems, religions; and looking at the Present and seeing that Light giving the *brightness* and *glory* of the governments, social systems and religions to them; and looking ahead at the uttermost Future and seeing *everything ablaze* and *brilliant* and *glowing*, government, social system, and religion, with that Great Light, he sees no Past, no Present, no Future, for the Light itself—Behold! the Light appears in whom all Truth and all Love, and all Majesty and Power, and all Wisdom and Justice, and all Mercy, abide and are personified, and that Light is seen to be a PERSONALITY—the BEGINNING and END of *all* things, and soaring high in Heaven's dome gives *life* and *light* to *all* things, even that Great Sun,

Jesus Christ The Word,

and He and God are

One!

CHAPTER XXVI.

God Is to Be Worshiped in Spirit.

(*a*) "And God spake all these words, saying, 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. *Thou shalt not make unto me any graven image* or any *likeness* of *anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.' "

Is God a (*b*) *man* that He should be *graven* on *wood* or *stone* and prayed to? Was the man of flesh, with eyes and nose and mouth, and hands and arms, and limbs and feet, and body, that stood at Creation's morn, the image of God? That animal, in whose physical being were combined the elements that entered into and composed all physical life, was it made in the *likeness* of God? Was the animal the likeness or that which was within yet above the animal and made that animal a creature superior to all other creatures, and gave it *freedom of will* and *power* to know? Was it flesh? Then worship it! But if not, then worship not flesh, neither the image of flesh. (*m*) Seth was born an image of *his* father, a man of flesh, begotten of the flesh. Was it the *form* that moved before the people in Palestine that was God? Was it that *man of flesh* that came down from *Heaven?*? If so, then worship an image of the fleshly body. Was it that body He alluded to when He said, (*n*) "He that hath *seen* me hath *seen* the Father"? Did they *see* Him or the temple, the earthly tabernacle in which He dwelt? Do you see your neighbor, your father, your mother, your sister, your brother, or only the house, their tabernacle?

(*a*) Exodus xx. 1. (*b*) Num. xxiii. 19. (*m*) Gen. v. 3. (*n*) John xiv. 9.

Tell us, Which? If the flesh, then preserve it as did those whom God has selected *as* the type of darkness and superstition and error. If the flesh, then carve on wood or stone a man, and above the image of the flesh place the placard, "This is the Christ," and bow down and worship it. Gather the bones of the unknown dead, and the pieces of wood of unknown origin, and playing upon the credulity of thy misled devotees, bow down with them and worship them. What if it were a piece of the Cross on which He hung, made He not all things? What virtue in the wood, beyond or different from any other wood, lacking as it does His *Personality?* No wonder the bones of saints so-called, called so by men and not by God, vile some of them, all of them teaching perverted doctrines, are treasured as objects of pilgrimage to be worshiped. Image worshipers, all relics are grist that come to their mill. If it was the body that lay in the tomb of Joseph that was The Christ, then worship the flesh. But, oh! if it was the soul back of that house of flesh, that divine entity called Spirit, which being *one with the flesh and yet not the flesh,* animated it, and gave it life, and personality and being, then worship Spirit. Grave not on wood, or stone, or precious metal an image of bird, or beast, or man, or woman, for these are but the *image* of *the things* of *the earth.* Worship them not! Kneel not down before them! Worship Him who is above all these; He whom you see not as a bird, a beast, a man, or a *woman,* but as the *Giver* of *being* to *all* of these, seen not with natural eyes, but by *faith.* Worshiped *not* by the telling of so many beads on a string, by the recitation of so many stereotyped prayers chattered through with the celerity of a parrot calling for food, with the bowing and the crossing of one's self before a graven image, but by the spirit supplicating Spirit, by the soul looking past all flesh and beyond earth into the land where He *lives* and *reigns* and (*o*) where flesh can never enter, and, seeing Him through the eyes of faith, worship Him by a

LIFE.

(*o*) 1 Cor. xv. 50.

CHAPTER XXVII.

A Willing Offering.

(*a*) "And Moses spake unto all the congregation of the children of Israel, saying, 'This is the thing which the Lord commanded, saying, Take from among you an offering unto the Lord. Whosoever is of a *willing* heart,' " etc., etc. "And they came, every one *whose heart stirred him up*, and every one whom his *spirit* made *willing*," etc., etc. "And all the women that were *wise* hearted," . . . "and all the women whose *heart stirred them up in wisdom*," etc., etc. "And all the rulers brought onyx stones," etc., etc. "The children of Israel brought a *willing* offering," etc., etc.

God asked of each a willing offering, an offering dictated by the impulse of the heart, coming voluntarily, having in it *no form* of *coercion* or *formality*. So God calls upon all to lay at His feet their treasures, their *gold* and *silver*, and *houses* and *lands*, as a *willing* testimonial of the indwelling Spirit of Him who gave up *all* things for Humanity. As all things of the old religion, which was one of formalism and materialism, are a prophecy of the *new*, which is one of the indwelling of the Holy Spirit, so the children of Israel, Christ's chosen, the children of the kingdom, as they enter into the knowledge of the *conditions* which *must* be fulfilled to gain *entrance* to that kingdom, will lay upon the altar of God *all earthly* treasure that Humanity as a *whole* may be blest, for *none* can enter into that kingdom whose souls are *attached* to these things; for if the kingdom of Heaven with its treasure is *above all* the things of earth, and one must get *beyond* these before one can *begin to enter in* through the *entrance* to this kingdom, how can one, loving these and fixing his affections on them, and holding fast to them, ever attain to the kingdom when *God demands*

(*a*) Exodus xxxv. 4-29.

their free relinquishment? Not by coercion, not by compulsion, but in harmony with that *will* made *free* in the *likeness* of its Creator, and therefore *never* by its Creator coerced or nullified. By the exercise of that freedom of will, controlled by a spirit in *unison* and *keeping step* and *supping* and *eating* and *drinking* with the Spirit of Him, who, having all these at His beck and call, surrendered them *all*, counting them as naught, denying Himself of all even to the death on the Cross, making *manifest* to all men in a Life the Idea in which all ideas center, even the sacrifice of Self for others, the sacrifice of the demands of the *carnal* mind to the demands of the *spiritual*, the making *manifest* in our own lives as much as within us lies, subject and controlled by a willing and obedient spirit, our Belief in His Life as the TRUE LIFE, even the life of Christ Jesus.

CHAPTER XXVIII.

The Shadow.—The Substance.

(*a*) "And Bezaleel made the ark of shittim wood," etc., etc. "And he overlaid it with *pure gold within* and *without*," etc., etc.

"And he made the mercy seat of *pure gold*," etc. "And he made *two* cherubim of gold beaten out of *one* piece," etc., etc.

(*b*) "And thou shalt put the mercy seat *above* the ark, and *in the ark* thou shalt put the *testimony* I shall give thee."

(*f*) "Thou shalt also make a table of shittim wood," etc. "And thou shalt make a candlestick of *pure gold*," etc. "And thou shalt make the *seven lamps thereof*, that they shall cause to ascend the *light there*, that they may give *light* over against the *face* of it."

(*g*) "Moreover, thou shalt make the tabernacle," etc., etc. "And thou shalt make a veil of blue and purple and scarlet," etc." And thou shalt hang it," etc. "And thou shalt hang up the veil under the taches, that thou mayest bring in thither, *within* the *veil*, the ark of the testimony, and the veil shall *divide* unto you between the *holy* place and the *most holy*; and thou shalt set the table *without* the veil and the *candlestick* over *against* the table," etc., etc. "And thou shalt make a hanging for the door of the tent," etc., etc.

"And thou shalt make the court of the tabernacle," etc., etc.

(*h*) "And thou shalt command the children of Israel that they bring thee *pure olive oil* beaten for the *light*, to cause the lamp to burn *always* in the tabernacle of the congregation *without* the veil which is *before* the *testimony*. Aaron and his son shall order it from *evening* to *morning* before the Lord."

(*a*) Exodus xxxvii. 1-9. (*b*) Exodus xxv. 21. (*f*) Exodus xxv. 23-27. (*g*) Exodus xxvi. (*h*) Exodus xxvii. 20, 21.

(*i*) "And take thou unto thee Aaron, thy brother, and his sons with him, from *among* the *children* of *Israel*, that he may minister unto me in the priest's office," etc., etc. "And thou shalt make *holy garments* for Aaron thy brother, for *glory* and for *beauty*, . . . and these are the garments they shall make," etc., etc. "And thou shalt make the ephod of blue, of purple, and of fine-twined linen," etc. "It shall have the two shoulder pieces thereof joined together," etc. "And thou shalt take two onyx stones and grave on them the *names* of the *children* of *Israel*, . . . and thou shalt put the two stones upon the *shoulders* of the ephod for stones of memorial unto the children of Israel, and Aaron shall bear their *names before the Lord upon his two shoulders* for a memorial. And thou shalt make the breastplate of *Judgment* with cunning work . . . And thou shalt set in its settings of stones, even four rows of stones; the first shall be a sardius, a topaz, . . . and the second row shall be an emerald," etc. "And the stones shall be with the names of the children of Israel, twelve, according to their names," etc., etc. "And they shall bind the breastplate by the rings thereof unto the rings of the ephod," etc., etc. "And Aaron shall bear the *names of the children of Israel* in the breastplate of *Judgment* upon his heart when he goeth *into* the *holy place*, and thou shalt put in the breastplate of Judgment the Urim and the Thummim, and they shall be upon Aaron's heart," etc., etc.

"And a golden bell and a pomegranate," etc., etc. "And it shall be upon Aaron to minister, and his sounds shall be heard when he goeth in," etc., etc. "And thou shalt make a plate of pure gold and grave upon it like the engravings of a signet, 'Holiness to the Lord.' And it shall be upon Aaron's *forehead*, that Aaron may *bear* the *iniquity* of the holy things which the children shall hallow in their holy gifts, and it shall *always* be upon his *forehead*, that *they* may be *accepted* before the Lord."

"And Aaron and his sons shalt thou bring unto the *door* of the tabernacle of the congregation and shalt *wash them with*

(*i*) Exodus xxviii.

water. And thou shalt take the garments and put upon Aaron the coat," etc., etc. "Thou shalt take the anointing oil and pour it upon his head, and anoint him. And thou shalt cause a bullock to be brought *before* the tabernacle of the congregation, and thou shalt kill the bullock *before* the Lord by the *door* of the tabernacle of the congregation, and thou shalt take the *blood* and put it upon the horns of the altar with thy finger and pour all the blood beside the *bottom* of the *altar*. And thou shalt take all the fat that *covereth* the *inwards*, and the *caul* that is about the *liver*, and the two *kidneys*, and the *fat* that is *upon them*, and burn them *upon* the *altar*. But the *flesh* of the bullock and his *skin* and his *dung* shalt thou burn *without* the camp with *fire*; it is a *sin* offering."

"Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram, and thou shalt slay the ram, and thou shalt take his blood and sprinkle it round about the altar. And thou shalt cut the ram in pieces, and *wash* the *inwards* of him and his legs and put *them unto* the pieces, and upon his head. And thou shalt burn the *whole* ram upon the altar; it is a burnt offering unto the Lord; it is a *sweet savor* and *offering* made by fire unto the Lord.

"And thou shalt take the other ram, and *Aaron* and *his sons* shall put their hands upon the head of the ram. Then shalt thou kill the ram and take of his blood and put it upon the tip of the *right ear* of *Aaron* and upon the tip of the *right ear* of *his sons*, and upon the *thumb* of their *right hand* and upon the *great toe* of their *right* foot, and sprinkle the blood upon the altar round about. And thou shalt take of the *blood* that is upon the *altar* and of the *anointing* oil and sprinkle it upon *Aaron* and upon *his garments*, and upon *his sons* and upon the *garments* of *his sons* with him, and *he* shall be *hallowed*, and his *garments*," etc., etc.

"And thou shalt take of the ram the fat," etc., etc., "and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread," etc.

"And *Aaron* and *his sons* shall *eat* the *flesh* of the ram, and the *bread* that is in the basket by *the door* of the tabernacle of

the congregation, and they shall *eat those things wherewith the atonement was made*, to *consecrate* and to *sanctify* them, but a *stranger shall not eat thereof, because* they are *holy*."

"And *there* will I meet with the *children* of *Israel*, and the *tabernacle* (*Israel*) shall be *sanctified* by my glory."

(*j*) "And thou shalt make an *altar* to burn the *incense* on."

(*k*) "And he reared up the court around about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

"Then a *cloud* covered the *tent* of the *congregation*, and the *glory* of the *Lord filled* the *tabernacle*. And Moses was not *able to enter the tent* of the congregation, *because* the *clouds abode thereon*, and the *glory* of the *Lord filled* the *tabernacle* (Israel).

"And when the cloud was taken up from over the tabernacle, the children went onward in all their journeys; but if the cloud was not taken up, then they journeyed not until the day it was taken up; for the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeyings."

All things in the old was a *looking forward* to the new, a (*j*) *shadow* of things to come, a *prophecy* of that which should *appear;* so when the substance should come, of which all that which had went before was but the shadow, that the shadow might be seen lost in the Substance; swallowed up, obliterated in the Principle.

Did you ever, waking bright and early as the Sun rose from its night of obscuration, note how those things which stood *between* the *rays* of that *rising* sun and the *foreground*, or the ground in front of those objects, cast a *shadow* reaching out *far* to the *front, around which* the *revealing light* shone? And did you ever notice, as that sun climbed *higher* and *higher* toward the *zenith* of his *glory*, how that *shadow* grew *shorter* and *shorter*, and where that shadow had rested there remained only the fullness of light? And did you ever notice,

(*j*) Exodus xxx. (*k*) Exodus xl. 33-38. (*j*) Heb. viii. 5; x. 1.

as that Sun, that *glorious orb* of *day*, records its *Zenith* and shines out clear and full and free, *immediately above* that *object* which *before* was an *obstructing* medium, throwing a *shadow*, how the *shadow* has, by almost imperceptible degrees, faded away, growing shorter and shorter, until it is finally *lost* in the *substance*, and they *all* are *bathed* in *light*, and there is *no shadow?* Look you first at the shadow, and notice how the shadow fades away, and all at once upon your startled gaze there breaks the *substance* in which the *shadow* finds its *fulfillment*.

In *all* things, natural relations, ideas, thoughts, conceptions, governments, social systems, religions, *Christ our God was and is the Great Light, and Natural Man (Mind) the Obstructing Medium, and the Shadow cast before is that Man's (mind's) interpretation or showing forth of that Light, according to his nature, and not as to the nature of the spiritual Man (mind); but when that spiritual Man (mind) hath attained to that development which enableth him to interpret for himself according to his vision, then the shadow (the natural Man's interpretation) disappears before the True Light, which is the Man (spiritual) himself and his life.*

So look we, with our souls fixed in Him by *faith*, and we see that the beauty and loveliness and costliness of the garments of the high priest Aaron foreshadowed the infinite beauty of the *garment worn* by the Substance, the great High Priest Christ Jesus, even the *beauty* of the *holiness* of His *character*. Without spot or blemish, shining with the luster and the glow and the beauty of the jewels of the attributes of the Infinite God, whose Son He was, combining within His own personality the Ephod and the Urim and the Thummim, and the iniquity of the children of Israel He bore upon His shoulders, and the Judgment He bore upon His heart, and the mark of His Holy Character shall be forever upon His forehead, even that glorious heritage called mind or soul, a memorial forever before the throne of God of His atonement that the children of the Kingdom *will* and *shall* be accepted of the Lord. For, behold, the body and the blood shed for the atonement of

the sin of the world are at the door of the tabernacle of the congregation, and he that shall eat thereof—*shall eat of the shew-bread before the door*—shall eat of the Mind of Him who was the Sacrifice, and shall partake of His mind and of its Life, even its Spirit, and shall become a part of that atonement (at-one-ment), and the veil before the holy place, even the flesh which is that veil, shall be drawn aside and be lost and done away through the revealing brightness of the True Glory, and they who have eaten of that Mind and been nourished by it through the assimilation of it shall reign ordained as priests to serve with Him, and *permitted as priests because* of the *eating* of His *mind* or *soul*, which has *transformed* that *soul* into *His likeness*, and being in His likeness subject to and controlled by His Spirit, to enter into the *holy place with Him* as *sons*. And the children of the kingdom, *each a priest*, shall offer up to the throne a perpetual offering of incense, even a *righteous life*, and shall enter into the Holy of Holies through the *ministrations* of Our Great High Priest, who *continuously* offers up, through the Spirit of His sacrifice, a holy and acceptable incense, which shall obtain for *His children* Mercy and Salvation from the *consequences* of Sin.

At the door of the tabernacle, even at the door of the understanding, which is an attribute of the mind or soul, is the sacrifice of the *natural body*, the *flesh* and *blood* of the natural man, one with the spiritual, appealing through that which the natural man can understand, to the spiritual man for that *faith* in spiritual things which is the first step in all spiritual knowledge. Thus the *spiritual* man, accepting by *faith* the testimony of His sacrifice *according to the laws of nature* which the natural man, one with him, understands, begins, immediately on the *acceptance* of the *testimony* as regards the natural death or the *death* of the *natural body*, through this *same* faith which is the *property* of the *spiritual* man, to (*k*) *eat* of the *spiritual body* which was the *real* sacrifice. *Eating* of this *spiritual* body, which was the *mind* of Christ and in which abode the Holy Spirit, *one* with the *mind* of Christ, and which gave *life* to that

(*k*) John vi. 52–58.

mind or soul, the *spiritual* man begins to *develop* a mind in *harmony* with the mind of Christ, and one with His mind, the *development* of that mind into His *likeness* being made *manifest* in a *life* of Righteousness—that is, *right thinking, right acting, right doing.* He is thus transplanted at once out of the (*l*) kingdom of darkness, where all that is vile and obscene and depraved abides and has its being, into the *holy place* and becomes an *inhabitant* of that *kingdom* wherein *the Word dwells*, and is ministered unto by Him. Thus, by *partaking* of His body, which is His mind or soul, which is given for food for our souls, that our souls may grow into the (*m*) fullness of the stature of the Soul on which we feed, this food being given to us through the ministration of The Word one with this food which is His body, we are at once brought into that holy place where our great High Priest is, our souls are in touch with that Great Soul in which The Word abides in its fullness, and the Truth which is in the *spoken* Word, the *written* Word, and *The Word within our souls* which, abiding in Him in all its fullness, gives life to all three, becomes manifest to the mind of the spiritual man. Moreover, while we thus abide in the holy place, ministered unto by His Spirit, ordained (*n*) *each one a priest of God to Man*, He, through the perfection of the fullness of His holiness and the completeness of His at-one-ment with God the Father, enters into the Most Holy of Holies, even where the Father in His fullness dwells, and with the names of His disciples inscribed upon the breastplate of His own personality gives to them a most abundant entrance with Him. Receiving into our minds His Mind through its *assimilation as food*, we have within us the *gift* of the Holy Spirit, even His Spirit, that gift being joy, and peace, and humility, and righteousness, and grace, according to our needs, and spiritual power according to *its* wisdom, and having received into our own mind's mind from Him, and having the Spirit of that mind transformed into the likeness of His Spirit through

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(*l*) Peter ii. 9. (*m*) Eph. iv. 13. (*n*) 1 Peter ii, 5; Rev. i. 6. Rev. v. 10. Rev. xx. 6.

the *Spirit of obedience begotten by faith in The Word,* we go on from (*o*) glory to glory into a *purer* and more *holy* life.

All prophecy was personified in Him. All the beauty of the temple worship was a looking forward to Him. All sacrifice was the signboard, the finger, pointing the way toward Him, and was fulfilled in Him. The seven golden candlesticks were but the figure, the shadow, the showing forth of that which should be personified in Him, namely, the *Seven Spirits of God,* for *all* these were personified in Him. Of what use the light of candle when the Light of Heaven is made manifest? Of what use the tabernacle worship, with its priesthood, and sacrifice, and formalism, when He of whom it was (*p*) but a *pattern* had come? Of what use the pattern when He from which all things *true* are patterned had come? Of what use the shadow when the Substance had come? For He came holy and accepted by the Father, obedient by suffering, and, being without spot or blemish, offered up His body, a living Sacrifice to God for Humanity, therein showing the Love of God for man in that having been accepted and ordained and chosen as His Son, He (*q*) gave Him to the world, and upon the sacrificial altar accepted His atonement. And He by this act of consecrating His own body as a sin-offering for the world, counting His body of flesh as naught, it being nailed to the cross, offered upon the altar before the veil His body, even His *Mind* or *Soul,* which, *one* with the *body* of *flesh,* was also *one* with *The Word,* even God the Father, and *entering* into the *Holy* of *Holies became* a *High-Priest* for *all* time for *all* those who *believe.* For His mind, which was His soul, which was *one* with the *flesh,* having endured all temptation incidental to the flesh, and all its agony, even to the cruel agony of the death on the Cross, and in (*r*) death victorious over death itself through His resurrection. this SAME SOUL, *freed* from the CONNECTION with the *flesh,* LIVED ONLY TO THE SPIRIT, even The Word, which. dwelling as one with His Soul

(*o*) 2 Cor. iii. 18. (*p*) Rom. viii. 2. (*q*) John iii. 16, 17. (*r*) 1 Cor. xv. 54-57.

when His soul was one with the flesh, acting as that soul's Monitor and Guide on this earth, after the *completion* of that sacrifice of that man of flesh, became *forever* an inhabitant of the Holy of Holies, where flesh or anything of flesh can never enter. It was the Soul that, one with the flesh, agonized in the garden of Gethsemane and agonized on the Cross; it was the soul, one with the flesh, that wept at the grave of Lazarus, and on the Cross cried out, "Father! Father! why hast thou deserted me"; it was the Soul one with the flesh, that cried out for human sympathy and found His companions sleeping while it travailed in an agony of woe; it was the Soul, one with the flesh, that in the moments preceding the awful death on the Cross, turned to the disciple whom He dearly loved and commended unto his care that mother who had given Him that body; oh, it was that Great and Noble Soul, one with the flesh, that, having within Himself the human attributes, hungered and thirsted for the touch of a kindly hand, a loving voice, a generous smile, for that one mark or expression of sympathy that makes all the world akin. Buffeted, and scorned, and despised, and sneered at, spit upon, and scourged, and reviled, that Great Soul, one with the flesh, suffered it. Oh, it was the humanity of the Man that suffered at Humanity's hands. It was Christ the Son of Man, begotten of a virgin, and partaking of her humanity, that endured within His obedient, and patient, and loving Soul the awful tempest of a soul fighting the combined evil and insidious temptations of the world arrayed against Him, and seeking His Soul's overthrow. It was the humanity of that Soul that even in its cradle was sought that it might be slain, that when it wept endured the sorrow of the world, that when it agonized in the garden endured the agony of the world for sin and on the Cross paid the penalty, that in its contemplation stirs our own humanity, akin to it, and suffuses our souls with emotion and our eyes with tears. Oh, the awfulness of the agony of that Soul, one with the flesh! — The grandeur of its sacrifice, — the superlative beauty of its love, — the incomparable sublimity of its forgiveness! It was The Word dwelling in Him in His fullness,

one with that Great Soul, that sustained Him in that battle against sin, and evil, and temptation, and gave Him the victory over them. It was the Word that spoke Peace to His Soul when, in the agony of the garden His followers forsook Him. It was the Word, which was one with His Soul, and was Him, that sustained Him and buoyed Him up when friends forgot Him, and enemies assailed Him and did despitefully use Him. It was The Word that said unto the mother, (*s*) "Woman, what have I to do with you?" (*t*) even while in loving response to her wish His soul responded to her desire through the command of The Word. It was The Word that said unto Lazarus, (*u*) "Come forth," even while His soul (*v*) wept; it was the same Word which said, (*w*) "It is finished," even at the completion of that soul's agony. It was The Word that brought that soul from out of the unseen and took it to Himself *for evermore*, and seated Him at the right hand of the Father for evermore. It was The Word giving to that soul, one with the flesh, its admonitions and instruction and guidance, *that same Word which was one with that Soul and was Him*, that made possible the grandeur of the sacrifice, the superlative beauty of the love, the incomparable sublimity of its forgiveness. Oh, it was The Word God The Father who taught, by His own Spirit of Sacrifice, sacrifice to His Son; by His own Spirit of Love, love to His Son; by His own Spirit of Forgiveness, forgiveness to His Son; by His own Spirit of Holiness, holiness to His Son; by His own Spirit of Mercy, mercy to His Son; by His own Spirit of Wisdom, wisdom to His Son; by His own Spirit of Justice, justice to His Son. Oh, it was the Son of Man that, in the spirit of obedience and sacrifice and holiness and justice, agonized on the Cross. It was the Word one with that Son of Man, even the Son of God one with His Father, that found joy in that obedient spirit in which were made manifest the attributes of the Father of us all, as made manifest in His only BEGOTTEN Son, Jesus Christ The Word.

(*s*) John ii. 4. (*t*) John ii. 7-10. (*u*) John xi. 43. (*v*) John xi. 35. (*w*) John xix. 30.

The Truth even God was His Father, and had begotten Him, and He walked in that straight and narrow path Truth had marked out for Him. His own soul said to itself, "I *am* the Son of God; I *am* God in the flesh; I *am* the Idea manifested; I *am* the King of the Jews, yea, not only of the Jews, but of Humanity; I *am* the Way, the Truth, the Life; no man cometh to the Father but through me; Before anything was that is I was and AM; He that believeth in me, though he were dead, yet shall he live." He had but to recant that which He had taught and the Cross would disappear. He had but to say, "I was mistaken, I was laboring under an hallucination, what I have told you is all a mistake," and the mob would have left Him, for the *mob* only *hated* the *Truth*. *He was the Truth* as was His Father who had begotten Him with the Spirit of Truth. His truthful Spirit made Him obedient to the Truth, and although obedience to the Truth led to the outstretched arms of the Cross on Calvary's hill, He never faltered one moment in that (*z*) *obedience*. He could no more violate Truth in His life, let the *consequences be what they may*, than His Father who had begotten Him and who is the Supreme Force in *all* things *could violate Truth* (which is His Spirit), *as seen in Nature and Nature's laws*. The Spirit of Wisdom, which was His Spirit, showed Him a World agonizing in the throes of Sin, wandering far away from its Father's home, greed clutching at the heart of the children of the One Father; hate, envy, malice, *love of self* animating and controlling all lives, a people without a Shepherd wandering far from that Path which He had trod; and *Wisdom demanded of Him* that He should walk that Path which Truth had marked out for Him to its End *for Humanity's sake!* The Spirit of Justice, which was His Spirit, demanded of Him that the *Way* be manifested to Humanity which leads back to God, that the Soul seeking His Father's kingdom might not be led astray into the Broad Path that leads to Death, and that the soul might *escape* the *penalty* which Sin entails. The Spirit of Justice therefore demanded that He who *knew* that Way *walk in it*, that all those, even *all* Human-

(*z*) Matt. xxvi. 39, 42.

ity, who *knew not* the Way might *see* the Way as made manifest by His Life and *walk in it also!* (*a*) "To whom much is given of him will much be required." The Spirit of Mercy, which was His Spirit, demanded of Him that He should walk that Path and on the Cross (*b*) signal its fulfillment. The Spirit of Love, which was His spirit, yearning with an inexpressible yearning after Humanity, His *brothers* gone so far astray, crying out in intensest agony and incomparable solicitude because of their awful condition, demanded that He should make manifest the Majesty and Power of that Love by walking that Path that only He could tread. Oh, the Holy Spirit, which was His Spirit, demanded the Sacrifice that that Spirit which was His Soul's Life might be made *manifest*, that His brothers might partake of that Spirit and receive its Life!

Think you then that God found pleasure in the agony of that Son on the Cross? Nay, not in the agony, but in the *obedience*. The *agony* was the *gift* of *Man* to His Son, of *Man's inhumanity to Man;* the *obedience*, the *gift* of the *Father* to his best beloved. Still think you then that God *demanded* the cruel and agonizing death of the Son of Man on the Cross to *propitiate* His *wrath?* Nay,—but to show His love. The *cruel death* on the Cross was the result of man's ignorance of God's Love for man caused by the hardness of men's hearts, the *permitting* of the death so cruel was for the purpose that *all* men *seeing* The Father as thus made *manifest* in His Son, and seeing Him as a *God of Love*, might also *seek* to *become Sons* by *assimilating* through *faith* and a *righteous life* this *sacrificing love*. Think you it was to satisfy the Infinite Justice of God that this cruel death, which was foreknown and foreordained, was permitted? Nay,—but to make manifest the Justice of God. The *death* on *the Cross* was the result of the *injustice* of *man*, who, finding Him *without* fault, yet *crucified* Him. The permitting of the death of His Son on the Cross was to open up to them—that is, to all men—the *Way* by which *all* men might *escape* the *consequences* of their *injustice* to *man* at the dictate of an evil mind, through the *sacrifice* of *self* for *others*.

(*a*) Luke xii. 48. (*b*) Luke xxiii. 34.

In this does God show His *Infinite Justice*, that having made *man* a *free* agent, and *man* having *through* that *free agency sinned*, and therefore passed under *condemnation*, he doth open up a *Way* whereby man may *escape* that *condemnation* by the exercise of that *same freedom* of *will*, and receive an (*x*) *eternal inheritance* in *place* of the one which man *lost* by his *disobedience*, and which *fadeth* away. Even that great inheritance, (*y*) not made by hands, eternal in the heavens, which is *obtained* by an *obedient* spirit through *faith* in His *atonement*. Oh, how incomprehensible is the magnitude of the Love of the Infinite Father of us all!

For the sacrifice of the fleshly body was at the dictate of the obedient mind, which consecrated itself upon the altar of obedience, and having become obedient in all things, even to the sacrifice of all things, He (*z*) obtained the reward of that obedience in a seat at the right hand of the Father. For the kingdom which He obtained by His *sacrifice* is a *Spiritual* kingdom, and the *worshipers* are *Spirits*. And the *tabernacle* is *within* the *soul* of *man* and the sacrifice at the *door*. (*a*) For the *body* is the *temple* in which *dwelleth* the *Holy* Spirit, even the spirit of the High-Priest Jesus, and we are priests chosen of God,—*not* one of us, or a few of us, selected by a *self-appointed* tribunal, or a *man* who is that tribunal's head, but *all* of us who are *believers* in His Son,—and *we* offer up *within* our *own* hearts, *without the intercession of any man*, the supplications of contrite hearts, coming (*b*) before the throne of Mercy with all boldness, for we have a (*c*) High Priest ordained forever, having sacrificed once for *all*, even the sacrifice of Himself, and in the (*d*) *closet*, in the *privacy* of our *own souls*, we *confess* our *own sins*, and *look* in *faith* for *mercy*. For, behold, He stands at the door and knocks, and he that opens to Him and shall believe in Him as the Son, and shall accept His sacrifice as an atonement made for him, (*e*) *shall* partake of that body, namely His mind, for it was NOT THE FLESHLY BUT THE SPIR-

(*x*) 1 Peter i. 3, 4. (*y*) 2 Cor. v. 1. (*z*) Heb. viii. 2. (*a*) 1 Cor. vi. 19. (*b*) Heb. x. 19-22. (*c*) Heb. v. 6. (*d*) Matt. vi. 6. (*e*) Rev. iii. 20.

ITUAL BODY THAT AGONIZED ON THE CROSS, shall eat of the shew bread before the veil of the holy of holies, and receiving into his *own* soul more and more of the *soul of Him who*, as a *High Priest before the throne* of the living God, *intercedes through the sacrifice He made* for *all* time for *all* men, shall go on from (*f*) perfection to perfection, casting out the old self and renewing the new, holding under the *fleshly* body, the *outward* man, that the *inward man* may *glorify* God, through the ministrations of the High Priest in a *life of sacrifice for others*.

For as Aaron and his sons ate of the shew bread at the door to the sustenance of the physical body, the food being taken up by the body and assimilated by it, giving it strength for the duties to which it was called, so *must* those who are the children of the atonement (at-one-ment), if they be truly children, since they (*g*) are *Priests* of God and His Son Jesus Christ, eat of His body and assimilate it, and make His body (Soul) part of their soul, by surrendering their Spirit to His Spirit; and having surrendered their Spirit to His Spirit and eaten of His body (soul), and drank of His blood (Spirit) which gave *life* to that soul, even the *Spirit of Holiness*, the result of that assimilation of His *body and its life*, of His *soul and its Holy Spirit*, will be shown by a *life!* By a life of self-denial, of humility, of meekness, of temperance, of love. For these were and are the (*h*) *fruits* of *His Spirit*, and (*i*) *none can have His Spirit and not have these.*

Aaron's priesthood was of man in that it was a priesthood of formalism, of ritualism, of the sacrifice of animals. It was a priesthood beginning with Aaron, having a beginning and an End. Christ's was a Priesthood from God, having God's personality, it was made manifest in Christ Jesus, it sprang from God, it centered there, and reaches its climax there. It never had a beginning, it (*j*) never can have an end. For Christ Jesus The Word was one with God, and was God, and Christ Jesus and the Priesthood are One. For the body nailed to

(*f*) Heb. vi. 1. (*g*) 1 Peter ii. 2-9. (*h*) Eph. v. 9. (*i*) Matt. vii. 20. (*j*) Heb. vi. 20.

the cross, suspended by cruel nails piercing the quivering flesh of hands and feet, was but the *outward form* of an *inward sacrifice*. The priests offered up the unthinking, unknowing, unreasoning beast. The *agony was not the priests'; the consecration of obedient sacrifice was not the beast's.* They were both actors in a formalism. But for Jesus the sacrifice meant the *personification of the consecration of every attribute* of *His being to the Divine Will and the* (*k*) *realizing of the awful agony in connection with that obedience.*

The sacrifice He made was the sacrifice of the *fleshly* body with its desires, inclinations, impulses, the body of the flesh to the higher demands of the Spirit. The nailing to the cross and the resulting agony was the sequel, the climax, the fulfillment of that sacrifice. It was the Spirit, that, one with that flesh, made the sacrifice. It was the Spirit, *one with that flesh*, that endured the agony. It was the *Sacrificing Spirit*, then, that the sacrifices of the temple looked forward to, and it was the *Spirit of Sacrifice* that made Him both the Sacrifice and the High Priest who offered it. The nailing to the cross of the natural body was but its accompaniment. The sacrifice of the body on the cross in itself gave no pleasure to God, but the Spirit of obedience to the Truth, even God, unto death proclaimed Him as His dearly beloved Son, begotten by His Spirit, and in the *obedience* was the joy of the Father. The *devout* Jew, responding to the promptings of that inward man, and *comprehending* that inward Voice but faintly, but acting in *harmony* with that Voice according to his *comprehension of it*, offered up the animal sacrifice. *God loved not the sacrifice; but blessed the obedient Jew, who, through this sacrifice made evident his* OBEDIENT SPIRIT, WHICH GAVE LIFE *to that temple worship.* That which was within the man was the true worship, and when He who gave *life* to the True Worship was made manifest, then the True Worship, even the *worship of the Spirit in spirit and in truth*, came in and was seen to be a worship *separate and apart* from the temple worship, which was one of formalism and carnal ordinances. It was as though God

(*k*) Matt. xxvii. 46.

said to the Jews, "That Spirit of obedience within you which prompts you to take part with a devout and contrite heart in the temple worship and uphold its ordinances and its sacrifice of animals and its carnal display—that Spirit I love. Behold, I show you Him who hath been the life of that obedience, and therefore of that temple worship. I make that Light manifest to you in a Life, so that you, seeing this Life, may no more walk after these carnal ordinances, worshiping them, but *walk* in the *footsteps* of this Life by *living* His life and worship *Spirit indeed in Spirit.*" If, then, the worship had been from (*l*) *within*, and not from *without*, if they had indeed observed all the law in relation to the temple worship because of an obedient Spirit toward God, and not through hypocrisy, immediately on the coming of Him in whom this Light lived and was personified, they would forsake the temple worship with its ordinances for the *worship* of *Him* in whom this (*m*) Spirit within them found its birth and its home, and by the affinity of their natures would be attracted towards each other. Thus when Christ spoke to certain Jews He told them if they had (*n*) known the Father, they would have known Him; and again He calls them (*o*) children of the devil, the thought being their conforming to the temple worship, and the law was hypocrisy and not the result of the earnest desire of an obedient spirit to do that which would be pleasing in the sight of God. They worshiped to be seen of men. If they had worshiped to be seen of the Father only, they would have recognized Christ as the True Worship.

If it be said that Christ conformed His life to the Jewish law in all things as regards meats and all the ordinances, it must be remembered that He was that which gave these life, and that they were all fulfilled in Him. What! the eating of meats and circumcision and all the other ordinances fulfilled in Him? Yes. Not that there was any merit in these things of themselves, but they were the means in the hand of God to

(*l*) Rom. ii. 28, 29. (*m*) John viii. 38. (*n*) John viii. 55. (*o*) John viii 44.

develop the Truth of which they were the shadow. It was that perfect spirit of obedience and faith that was *complete* in Him, and being complete in Him gave the *fullness of completeness* to His *obedience* to the temple worship. It would have been impossible for Him to have *failed* to comply with the *demands* of the temple worship, and the eating of meats, and circumcision, and still to have that completely *obedient* spirit, for it is manifest that the *new* could not *come in* until the *old* had been *fulfilled*, and the old could not be fulfilled—that is, it could not be *complete*—until it had been *filled full of this obedient Spirit*, and it could not be filled full of this obedient Spirit until He who *filled it full* had made manifest the *fullness* of *the completeness of that obedient Spirit* by the greatest Sacrifice the obedient Spirit can make, *even the* (*p*) *sacrifice of His own life*. Thus we see that the nailing to the Cross was the *fulfillment* of the *temple worship*. Having fulfilled by filling full the old worship by a life whose completeness was the Cross, with that fulfillment that temple worship and its ordinance passed away, *being completed*, and He who had fulfilled it transformed all things by that fulfillment and made all things *New*, and *He Himself became the True Worship*. Thus He (*q*) destroyed not the law, but fulfilled it, and remained as its eternal life. For that which was of the flesh, of formalism, or carnal ordinances, was complete at the moment He cried, "It is (*r*) finished," and that to which it pointed came in and filled it full of the Spirit. With the passing of the (*s*) *old* there came in the *new*. It will be seen that there was not and could not be any break in this *religion* which *came from God*. It was a continuous progression of Man toward God, or a *continuous reaching out of Man for God*. The Word God was the Light which shone first into the Soul of Man in Eden's garden. Like a (*a*) vigorous seed which, sown in the earth, comes forth as a tree, and, spreading its branches over the earth, encompasses all things, so is the seed sown in Eden's garden the same seed, even that Great

(*p*) John xv. 13; Rom. ii. 6-8. (*q*) Matt. v. 17, 18. (*r*) John xix. 30. (*s*) Heb. ix. 8-10. (*a*) Matt. xiii. 31, 32.

Light the Word, which shed its rays through every ordinance and ceremony of that Jewish religion, and which, coming to its Zenith, blended it all into its own Personality, and proclaimed that Personality as the True Life, continuous, without beginning and without end.

Thus (*t*) by His very obedience has He loosed us from these formalisms of a dead Past, and by His own sweet and obedient and sacrificing Spirit proclaimed the *True Worship*. Thus we see, with the *passing* of the *sacrifice* of *animals* which ended in a *human sacrifice*, *For US*, there *came in* also the (*u*) *Spiritual* sacrifice, which teaches us to (*v*) *sacrifice* OURSELVES *for* OTHERS. No more the sacrifice upon the wooden altar of the flesh of the animal, but the sacrifice upon the altar of consecration of the animal man, with his greed, and his lusts, and his impulses, and his desires, to the higher demands of the soul. No more sacrificing others for ourselves, but sacrificing ourselves for other. Bringing to that worship every attribute of mind and every possession of whatever character, and sacrificing it upon the altar of Humanity's welfare.

All (*w*) the old ordinances, which were carnal and of the flesh, were blotted out, abolished, being *nailed to the Cross*. How? With the body in which was a fulfillment of all these. And being fulfilled, they, as *fleshly* ordinances, obligations, formalisms, passed away, and that which they prefigured, namely, the spiritual, came in at the *same moment* they passed away, *simultaneously with* this *passing*, and filled all things with it. *Before*, the *shadow*. *Behold, that which* MADE *the shadow, made manifest*. The shadow nothing, the Substance everything. Before, the shadow cast on earth from Heaven; behold! the Word filled that shadow full of the True Worship, the true sacrifice, *The True*, and made it manifest. Not in a formalism, but in a life. The shadow lost in the Substance. Formalism in a Life. The ordinances giving place

(*t*) Heb. x. 9. (*u*) 1 Peter ii. 5. (*v*) Gal. v. 13-26; Rom. xii. 1. (*w*) Col. ii. 14-23.

to the ordinances of the Spirit. The worship of Heaven made manifest on earth. The divine Sacrifice made *manifest* in a divine life. The Divine Life *made manifest* in a divine sacrifice. The divine sacrifice made manifest in a fleshly sacrifice, that all *seeing* the *sacrifice* of the *natural* body upon the *natural* cross may *look through* this *veil*, (*x*) which is *His flesh*, and *see* the *divine sacrifice* with the *eyes of faith*. Let, then, that child of God, that Son of the High Priest, a priest himself, offering up before the throne his plea for Mercy through the atoning blood of the Great High Priest, let this child of the kingdom, whose *right* ear is tipped with the blood of the Slain sacrifice, whose hand and whose foot are tipped with His blood, who stands at the *right* hand of the living God, and reigns as a priest with Him who reigns as a High Priest at the *right* hand of God, receive into his soul that which he *hears* and make it *manifest* by his *acts* and *deeds* and daily *walk*.

Has the Divine been made manifest? Then why still cling to formalism, making of *none effect* the *divine sacrifice?* Why (*y*) torture the spirit by lashing the body with goads and inflicting upon the body cruel stripes? Think you peace can be obtained by such a crucifixion, such a maltreatment, such a barbarous chastisement of the flesh? Know you not you do but deny His atoning power? Peace will never come, *His Peace*, never! Never!! NEVER!!! to him or her who thus makes of none effect the hanging of that body on the Cross. (*z*) *Once for all* He made the sacrifice of the body, offering it on the cross that *formalism might be nailed there with it;* will you still continue to pervert the meaning, thus laying up wrath unto the day of wrath? For what use the golden censer, the robes of scarlet, the tiara, the pomp, the display, the formalism of worship? From whence your authority? Know ye not these things are an abomination in the sight of the Lord? Is the old priesthood still alive (*a*) and Christ not yet come? God has marked *thy formalism* for destruction, and upon thy head will He visit His displeasure! (*b*) Was not the

(*x*) Heb. x. 20. (*y*) Col. ii. 23. (*z*) Rom. v. 17, 18. (*a*) 2 John vii. (*b*) Exodus xxv. 37.

Spirits of God made manifest in His Son, each Spirit a glorious Light focused upon the mercy seat where God in His fullness dwells? Did not the Light from these Spirits of Christ the Son, dwelling as One in Him, meet in correlative glory in The Father? Did not Christ *reveal* this *glory?* Was it not all fulfilled in Him? Why, then, this *dead* formalism, this *empty shell* of the past? Why this burning of waxen tapers? Oh, thou worshipers of a cast-out formalism, will the Spirit of God strive with you always? Shall darkness forever envelop thee? Blind leaders of the blind, linked to the Past, and its darkness the world would drift back into the despotism of ages long past if thou didst but rule! Thou art marked for destruction, and thy formalism and thy ceremonies and thy priesthood shall pass away. Did not *Christ* open up the way for *all* men to the mercy seat *through* Him? Is not the approach to Him through a *believing* and *penitent* heart?—through a *contrite* spirit?—a *sincerely* contrite spirit? Is (*c*) not every believer in Jesus Christ as The Son of God ordained a priest? Is not the way open for him to approach the throne of the Omnipotent God, even The Father, through the Son Christ Jesus who became the (*d*) Way through *His* sacrifice? For what purpose, then, these confessionals, these penances, these telling over of prayers, as a recompense for the discharge or forgiveness of sin at the dictate of some priest? Under what promise forgive *they* sins who are *themselves deniers* of Christ's Priesthood? Oh, Greed hath begotten thee, and Lust of Power nurtured thee in her womb! Thou art a stench in the nostrils of the Living God, and (*e*) He hath decreed and proclaimed thy downfall! Know you not that (*f*) none can approach The Father except through Christ Jesus? Hast thou taken upon thyself, on *thy* shoulders, the names of the children of Israel and *their sins*, and doth *bear* their *iniquity* that *thou* dost *remit* their sins and *forgive* them? Know you not their prayers will remain unanswered, and their confession of sin unheard. except it come through Christ Jesus? What assurance have

(*c*) 1 Peter ii. 5-9. (*d*) John xiv 6. (*e*) Rev. xviii. 2. (*f*) John xiv. 6.

they that you are divinely appointed? Know you not that their confessions are as dead ashes on an ocean waste? That their repetitions of a certain stereotyped prayer a certain number of times can bring no forgiveness for sin, either to them or to you, who do thus deceive both them and yourself? (*g*) Know ye not that you will have to give an account for these perversions of that which is given in Truth?

Before the door of the temple of the Soul lies the body of His sacrifice. Upon the altar of consecration of the life that now is to His service lies the sacrifice. Let each child of the kingdom, each one of the chosen children of Israel, eat of that flesh, His body, even His mind and His soul, and drink of His blood, which gives life to the body of flesh, even His Holy Spirit which giveth Life to His soul and to all things, that as priests before His throne our *lives* shall ascend as the odor of a sweet incense to the throne of His Mercy, and in the confessing of our sins to Him find our forgiveness through His atonement, every step in the journey of this life bringing us nearer to the at-one-ment, where our heart, soul, mind, body, shall be consecrated to His service, worshiping Him in Spirit and Truth, that we may grow into the fullness of the stature of obedient sacrificial service of Our Lord and Our Sacrifice,

JESUS CHRIST OUR SAVIOR.

(*g*) Matt. xii. 36-37.

(II CORINTHIANS v. 16, 17.)

"Wherefore *henceforth* know we *no man* after the *flesh*: yea, though *we have known Christ* after the *flesh*, yet now *henceforth know we Him no more.*

"*Therefore* if *any* man be in Christ, he is a NEW creature: *old things are passed away:* behold, *all things are become* NEW."

(REVELATION xxi. 5.)

"And He that sat upon the throne said, Behold, I make all things NEW."

CHAPTER XXIX.

The Birth of Jesus.

Through the long series of writings which chronicle the history of the Israelitish people there is continuously kept before the mind of the patient, thoughtful, believing reader the one Great Purpose of God and the manner in which He brought that purpose about. He raised up a separate and distinct people, kept them separate from other people, for the one great and absolute and ultimate end that through them might come a Savior of the World. The laws of *heredity* and *environment* continuously evident in all this wonderful and strange history. The casting out of Ishmael, the acceptance of Isaac, of Esau, the acceptance of Jacob, of Phares,—down through all the ages a discriminating selection that in the *fullness of time* One begotten of a woman might, according to and in harmony—in full harmony—with this law of heredity and this law of environment, embody in His own personality the virtue of a Son. As Ages had with ceaseless toil been at work to produce Him who was to be the world's Savior, so also had the ages bent their energies to the creation of her who bore Him in her womb.

A *peasant* of Galilee, yet in her veins flowed the *blood* of *Kings*. The sweetest singer that ever sang through sacred story her progenitor. (*a*) The blood of Prophets and Patriarchs blended with that of kings and warriors in her veins. The faith that sustained a David, even in the hour of his most intense agony and remorse for his most grievous Sin, was hers by inheritance. The refinement and graces of the noble born was hers by centuries of birthright, and gave to her both dignity and grace. The story of Abraham, Isaac and Jacob was to her most sacred. and no question entered her mind as to

(*a*) Luke iii. 23-38.

its authenticity. (*b*) Their God was her God, and their faith her faith. That the waters of the Dead Sea banked themselves on high at the command of Moses she had never questioned, and belief in the (*c*) budding rod of Aaron, of (*d*) the children in the fiery furnace, of (*e*) the Sun that stood still at Joshua's command, of (*f*) the falling walls of Jericho, of (*g*) Jonah and his existence three days in the whale's belly, was to her a part of her very existence, and demanded no demonstration that she might give them credence. *Like* (*h*) *as a child* she accepted these revelations of the Beneficence, Omnipotence, Omniscience, Wisdom and Guardianship of the God of her people. Centuries, yea, millenniums of avoidance of everything vile and filthy, and which savored of darkness and debauchery and degradation, had found their full fruition in a soul sweet and pure and holy, in which abode, like a flower of sweetest incense, the spirit of holiness.

The law forbidding certain meats as profane, holding up continuously to the people the swine and its filthy wallow, the owl and its ways of darkness, had impressed day by day, year by year, century by century, cycle by cycle, upon a race of ancestors the abhorrence of all things vile and unclean, and which savored of darkness, and a love for that which was pure, wholesome, light, until their fulfillment was found, as regards womanhood, in the sweet and lovely character whose every breath was a token of the pure soul within. Centuries, yea, millennium on millennium, had contributed their quota of belief in the one indivisible True and Living God to give to her the *belief that Never questioned*.

Oh, belief! Belief! BELIEF! ! (*i*) Through the march of the centuries thou hast kept thy way. A spark scintillating with the first ray of light, which shot from heaven's dome and lighted up Thy Face, and spanned the heights and linked man's soul to God in Eden's awful catastrophe, thou hast been the star to which Hope anchored. Down through the

(*b*) Heb. xi. (*c*) Num. xvii. 8. (*d*) Dan. iii. (*e*) Josh. x. 12-14. (*f*) Josh. vi. 20. (*g*) Jonah i. 17. (*h*) Matt. xviii. 3-6; xix. 13-15; xi. 25, 26. (*i*) Heb. xi.

centuries, oh, thou dearest gift to miserable man, thou hast come, growing stronger and brighter and more precious until that glorious spark hath kindled into an enduring and imperishable flame of unquestioning Trust, and doth find a safe and secure harbor in the soul of the pure and holy virgin by whom was made possible the begetting of a Son in the flesh.

A Faith which, coming down through the centuries, brought with it obedience, and left on Israel's history the story of repentance for disobedience, and was the great force which welded together the noble traits of character that made her the mother of a Son.

Through centuries the *belief* in the *true* God had held the people together with tenacious clasp, made possible her people, her history, her destiny. Had maintained ceremonies, and ordinances, and laws, that in the fullness of time these might *all* meet in *One*, who, finding these all *fulfilled* in Himself, for the *begetting* of whom all these were ordained, would *look beyond them to the principles* of which they were the shadow, the finger, the signboard, *pointing* the *way*, and *fill* them *full* of the Spirit.

David and Isaiah and Daniel and others chosen of God, looking down through the ages and grasping with prophetic eye, through the inspiration of the Word, the ultimate end of the forces at work in the Israelite nation, saw the culmination of these laws of heredity and environment. They heralded to the Israelitish people the promise of a King who should save His people—a Redeemer begotten of a virgin. Down through the ages came *Faith* in the True God—the God whose attributes are Love and Wisdom and Mercy, Power and Justice, and Holiness and Majesty, and Truth. Faith in these as the *true* principles were hers at *birth*. The Word taught her that in the God of The Word and her people these principles were personified. Millennium upon millennium had taught the glory of God. David sang of it. In her, love of those principles which have their fullness in God was inborn by inheritance. The law of cleanliness, which runs all through the old Jewish law, was a great force at work through generation after

generation, purifying the soul; in her this purity became a part of her soul by the law of *heredity*. Centuries upon centuries had added to the belief in the coming of a Savior. When distress and suffering assail, the promises long ago made come upon us with irresistible force, and the soul sighs for their fulfillment, and *Hope* cheers the heart dominated by *faith* in the promise. Faith in the fulfillment of the (*j*) promise made by the prophets, and recorded in His Word, was the strongest in the day of their necessities. This fulfillment was at hand, according to the interpretation of the prophecies. The *belief* in the fulfillment of the promise of God, as made through His chosen spokesmen, grew stronger and stronger with the ages, and was strongest at its fulfillment. The *Belief* grew stronger and stronger until it was fulfilled in its REALIZATION. Belief is an attribute of the soul, of the mind. The mind, or the soul, and the body are one. The mind is just as much the product of the law of inheritance and environment as the body. They are both subject to these laws. The *belief* of the *parent*, the *mental position* of the *parent* on a given subject, the *condition* of the *mind* in *relation* to its *belief* of *certain things will be transmitted to the child* and *will write its characters in the body and the brain* (which is the seat of mind and one with the body) *of that child by the law of heredity*. The thoughts, desires, (*k*) beliefs of the mother and father at time of conception, and of the mother during pregnancy, will fix themselves upon the offspring unfailingly, because the *child* is a *part of the mother* and the *mind* of the *mother*, which is one with her physical being, is the unconscious *moulder* of *the body and therefore the brain of the child*. The child brought into existence and receiving *life* from the father, receives therefore, unto itself the personality of both its father and its mother.

The belief in the Truth as God, and God as the Truth, begotten in Eve in the beginning, was transmitted to Seth, her son. Let it be reiterated so that none may misunderstand: *Belief is an attribute of the mind or soul, and the soul and body*

(*j*) Isa. ix. 6, 7. (*k*) 2 Tim. v.

are One. The child, if begotten of a mother who *loves* the *truth*, will *hate* deceit of all kinds intuitively. It will *love* the *Truth*. The child whose mother *loves* purity and is herself pure in life and thought, will be pure also, even from its mother's womb, and will love that which is Pure. Let it have a *mother* whose *faith* in *God* is *strong*, and the *child* will be a child full of *trusting confidence* in all whom she meets, and distrust no one. Let a child have this *pure, loving, trusting* disposition, and let it *hear of God* as taught in His Word, and as was taught by The Word, and she will at once *accept Him* as her God, and love Him, *because He will be the embodiment of those principles* the *love* of which are *inborn* in her, and which are the *controlling* factors in her life, *even from her mother's womb.*

The child's nature can be changed by giving it a different environment, and the *belief* that was *predisposed* in harmony with all that was noble and to be prized, can be directed into an evil channel and fixed on evil things. In like manner can the child whose loves and likes and inclinations are evil, be brought into a new state of soul or being by changing its environment. Belief, then, can grow, and is subject to the same law that governs attributes of the mind. It can grow and continue to grow until it becomes merged into and becomes a part of that in which it believes. This is its fulfillment.

The natural man—that is, the mind of flesh—has no truth within itself as regards the things of the Spirit. But if his brain and the nerves are perfect, every impression made upon that brain will be absolutely perfect, and the mind will see everything as it is. That is, every natural thing. If the spiritual mind is equally developed with the natural mind, and is perfect also, the spiritual mind will interpret that which the natural mind receives, perfectly. Adam was a perfectly developed natural man. His brain was perfect in every part, as were also the nerves leading to it. (*l*) But there was no development of the spiritual. He, therefore, *seeing* only with his *natural* eyes, and having no *faith* in that which he *could not*

(*l*) 1 Cor. xv. 46.

see, refused to *believe* the *Truth* when it *spoke* to him, even *The Word*, which *spoke* to him in the beginning of *spiritual* things, and he fell. When he fell from his estate of bodily purity, and mental purity as well, these *same nerves* recorded upon his brain and made *known* to him that *The Word* which he had rejected was true. There was war in his own brain and nerves, and the *equipoise* was *destroyed*, and through these *sensations* which he as a *natural* man could *feel* and *know*, the (*m*) spiritual mind began development. That is, the mind which *knows* spiritual things through *faith*. *Faith* in *The Word* was the result. Faith in that which is (*n*) *not seen* took *root* in his *mind*, and faith in the unseen began development. There can be no *spiritual life* without *spiritual knowledge*, and as that knowledge is a part only of the spiritual man, that mind which is entirely carnal or of the earth, even if it were a perfect natural mind, would cease to exist at the death of the natural man. Thus the animals cease to exist when they die, because they are incapable of understanding or entering into the life of the Spirit, even God, who is the Life of all things. But God implanted in man a soul when HE *breathed* into man the breath of life, and man became a living soul, a Spirit, *undeveloped*, that could never die because of its source and sustaining environment. The *development was of the flesh only, which* (*o*) *sprang into life full-grown, with all its passions.*

Adam having through his disbelief received into himself a condition of being both mind and body, through the impurities of each, which separated him from The Word, it became necessary before that Word could come *fully* in *touch* with that *mind again*, that the mind should be made *pure*, as in the *beginning*. This could only be done by a restoration of the *body of flesh*, one with that mind, to a state of *physical* perfection. The fall of man, in the beginning, was not because of impurities in his physical being, or because he had violated any *physical* law, but because of the *mind itself*, which through its *disobedience* fell and *drew* the body of flesh down with it. The disobedience was spiritual, and the body became poisoned

(*m*) 1 Cor. xv. 46. (*n*) Heb. xi. 1. (*o*) Gen. ii. 7.

because of the poisoned Mind. The restoration of that body to *physical perfection*, which means a *perfectly harmonious and fully developed brain*, as well as nerves and muscles, was therefore *absolutely* dependent on the restoration of the Mind to its previous sinless condition and the *Environment* which it had in the beginning, but which it disbelieved, *even God*.

When Adam fell and his Mind lost its equipoise, and his body its perfection, there stood between his mind, *which was him*, and this Environment, even God, this imperfection of being. He received, therefore, only The Word in a *degree*, or, in other words, he was not able to conceive in its fullness truth which he received. The imperfection of his being caused imperfection in his *understanding*. But *he believed that which he did receive*. So did the Jewish people. Their whole history is the story of that *belief in the Word which they did hear*. Not that they heard His Voice *fully*, for if they had they would not have said, "An (*p*) eye for an eye, and a tooth for a tooth," for *He* taught differently; but they heard His Voice as much as their *materialistic* natures would *allow*, and *believed* that Voice and had *faith* in the Voice, even the Word, and God was with that *faith*. That they indeed heard His Voice, and that that Voice was in the *ascendant*, all who faithfully study the Word or the Book must believe, for there is the beginning of the manifestation of the Word at the very beginning, and every record of the history of God's dealing with the Jews, and their conception of Him and His Voice, are so many footprints showing the road along which the Idea journeyed; and the patient, believing reader, seeking Truth, even the Idea, even The Word, even God, and finding the first footprint in the beginning, when Man ate of a natural fruit in a natural garden, on up to the call of Abraham, the *father* of the natural or fleshly Israel, the solicitude that the heredity and environment of the flesh might be of Israel, the twelve sons of Jacob, the selling for money of the best beloved Son to the Egyptians, the slavery of Israel in the land of their enemies, the raising up of the leader Moses, the journey

(*p*) **Matt. ii. 38, 39.**

through the land of sin, the pursuit by their enemies and their enemies' king, the despair of the Israelites, their crossing of the Dead Sea, the overthrow and eternal destruction of their enemies, their wanderings in the wilderness, their attainment of the Promised Land, the refusal to permit their leader Moses, who was of the flesh, to enter the promised land, the history of Israel, the accuracy of their prophecies, the enslavement in the city of Babylon, and finally the believing reader, seeking always the Idea, even the Word, even the Truth, even God, and having been ofttimes baffled, yet always finding again the footprints which mark the road, the Idea, which is on before, took, stands with bowed head before the manger at Bethlehem, whose encircling arms cradled at its birth the body in which, one with it, was personified Him whose footprints he had followed in that long journey from the birth of man in the beginning to the birth of Man in the Manger, even the Idea, even the Word, even the Truth, even God, and taking up that journey again from the caressing arms of the manger and following those footprints again, filled full and running over with its awful agony, on, on, and UP, until he sees that quivering body of flesh held in cruel bondage by the outstretched arms of the Cross, and seeing, beholds the journey's end, for, behold, the

IDEA MADE MANIFEST, EVEN GOD.

That you might see, and seeing *know* you see, this Idea as the controlling factor in all things, all that has been written in this book was written. For this reason these many lessons have been taken from the story of the Word's dealing with the Israelites, and these lessons *spiritualized*, that you might see that it was this that was Spiritual, even the Word, even the Truth, even God, even the Idea that was the Force, the Power, the Controlling Factor in all this. If you have failed to grasp it, then you have failed to grasp the purpose of all that has been written. If you have failed to see that there is but One Law, even God, then you have read in vain. If you have failed to grasp the thought that every law that controls the Universe

of Worlds is but the work of but One Law, even God, then thou art dull of hearing. If you have failed to see that the Law of Heredity and Environment is fixed in God, and therefore *unchanging*, then has this book been written in vain. If you have failed to grasp the thought that the *same* law of faith that has given to us our knowledge of the heavens and the earth and their elements is also the law by which the Soul reaches out after God, the Giver of all Knowledge, then are you yet to be fed on milk. It is the *faith* of the astronomer in that which he *believes* to be *true* that makes him continually seek the *unknown*, that it may be *known*. It was the *faith* of the Israelites that God was with. Listen! HE WAS WITH THAT FAITH AND THOSE THAT HAD THAT FAITH. They assembled armies and marched against the enemy, and slew them and (*q*) committed acts that in this day and age would condemn them and bring down upon them the execrations of the world. Yet it was the Word which spoke to them, and directed them, and upheld them. Not that God loved these cruel deeds, but it was God's Voice, even the Idea, which they heard in a *degree*, but not in its *fullness*, and acting in harmony with that Word as their *materialistic* natures *interpreted* it, they marched against the enemy *believing* and having *faith* in *the Word*. It was *that Faith that God was with, and those that had that faith. Not* that God *loved* war, for *He* (*r*) proclaimed a *Universal Peace*. Elijah was the representative of God. Elijah knew it. He was old, and his head was bald with weary years. Children cried out against him and mocked him. Elijah felt that his person demanded respect because of The Word of whom he was the prophet; he, believing that God demanded the destruction of such irreverent children, and acting upon that belief through faith in God, called down bears from the hills and had them devour the children. God found *no* pleasure in the slaying of those children, neither did He tell Elijah to slay them, but God was with that *belief* and *him* that had that *faith*. It was their *materialistic* natures that made it *impossible* for them to have *righteousness* in its *fullness*, to understand *the*

(*q*) Num. xxxi. 17; Judges 21. 10, 11. (*r*) Luke ii. 14.

Word in its *fullness*, to have The Word *dwell* in *them* in its *fullness*. The Word spoke to them according to their *understanding*, and was with the man or people who best lived up to that understanding through *faith in The Word*.

The babe, when it is ushered into this world, begins at once to develop knowledge as regards the things of this world. It sees the light—that is, the nerves of the eye—record upon the brain the *sensation* of light. The Word which is in all things gives to that new-born child the *knowledge* of the light. Thus the mind takes its first step in development. Now the child's impressions as regards that sensation of light will be acute in proportion to the *perfection* of the *brain* that receives both these impressions from the Word, and these sensations from the nerves. For it is the seat both of the nerves and the mind. If the nerves and brain are both perfect, the *mind begotten* by the *Word* in the child *through these sensations and impressions* will be *perfect* also as regards the *knowledge* of these sensations and impressions. The child will, if its brain, wherein is located the faculty of harmony of sound, is perfect, receive perfectly these sensations, provided the nerves are perfect also, and the *knowledge* of them also. In all the faculties which compose the mind, the natural mind, the child therefore goes on developing from one step to another, developing *always according to* and in *harmony with* the *impression* made upon the *brain* by the *nerves*. The more perfect the brain, the more perfect the impressions, and *vice versa*. A child thus gradually develops speech through the nerves of hearing and seeing, as the eye and the ear impress these on the mind of the child, thus gradually developing in knowledge. All this will be in proportion to the *quality* of brain and of the *nerves* which carry these sensations to the brain.

Now, if *every* cell in that battery called brain is in exact equipoise one with the other, and all the nerves leading to that brain are in exact and perfect equipoise one with the other, the result will be *perfect harmony in all the parts*. If there is perfect harmony, there can be *no discord*. The *attributes* of the mind will therefore stand at equipoise one with the other. *Every*

faculty of the brain will then be *impressed alike.* There could not then be any friction in the mind over any truth presented to it which the senses were cognizant of. If we consider the being into whom mind has entered, and who has all these natural faculties or perfect natural forces of both brain and body, as a full-grown man physically at the moment he received this mind, we would then have a being fully *alive* as to natural things, but *void* (empty) as to spiritual things. That which the senses were not cognizant of it would not understand or know. Being a (*s*) natural mind, it could not *see* or *hear with understanding* spiritual things, for *they* are only *spiritually* discerned. Hence, when the (*t*) Voice would speak to him he would not *see* that Voice or *understand* its message, for that Voice is only understood by faith, and would do that which the (*u*) carnal mind dictated.

But when Adam fell and (*v*) learned, as did Eve, that that Voice was a *True* Voice, that it spake words of truth, they were in a position to declare in *person* that God the Word lived and was to be *believed.* In thus proclaiming their belief in God as the Truth, they also proclaimed they had taken the first step in the restoration of Man's mind to its original state of innocence and purity. For it is evident that if Man fell because he lacked faith in God, his restoration to his former exalted condition would result from an assimilation of faith in God. Moreover, since it is true that the *natural man* was (*a*) *first,* then the spiritual, it follows that Man to *believe* must *first* become *aware* of a fact which he as a *natural* man can *know,* before the *spiritual* man, one with that natural man, *can* receive the fact as it relates to *spiritual* affairs of which he is a part. The natural man can only understand, and therefore believe, in things of *his* world—that is, *this world of matter.* As long as he refuses to believe a truth as it relates to his world, which is the natural world, it will be impossible for the spiritual man to *receive* or *know that* truth as it relates to his world, which is the spiritual world. For, as before stated,

(*s*) 1 Cor. ii. 14. (*t*) Gen. ii. 16, 17. (*v*) Gen. iii. 7. (*a*) 1 Cor. xv. 45, 46.

the natural man was *first*, and must see or hear of things *first* before there can be any *development* of the spiritual man, who comes *after* the natural man. Thus the little babe which at birth is without the nerves of sight, which transmit the sensation of *light* to the brain, and therefore to the mind, could *never* in this life comprehend the great truth that God is the Supreme *Light*. It must have the knowledge of the lesser first, that natural light, before it could comprehend the Greater, even the Spiritual Light. If this blind child had no hands, and knew nothing of natural hands, it could never grasp the spiritual truth as it relates to God and the spiritual world which those hands symbolize. If it had never had a place of abiding or home or mansion, it could not *see* the truth in the statement of Jesus, that in "*His* Father's House were many mansions." How could it know what spiritual mansions were like when, living in a natural world, it had never known a natural mansion or home or place of abiding? If, however, it could not see or know of these things of itself, it could learn to know and understand what light and hands and mansions were if some one *whom it believed and had faith in*, and who *knew* of these things, would *tell* it. Now Adam knew not that to disobey God meant a disorganized system and a spiritual degradation, for he was as a *natural* man *perfect*, and since there were no imperfections in himself as a natural man, and there was *no one* to whom he, as a *natural man*, could go for information as to the result of disobedience, he being the *first* man, and he having no *faith* in that which as a *natural man he could not see*, the spiritual man had no opportunity to see the spiritual and know it. When, however, Adam fell and his physical body received into itself adverse conditions, and the peace and harmony of that body was destroyed, then the *natural* man was made aware of his fall, and he *believed* that which *he* knew. *Then* the spiritual man, having been given his opportunity to *see* and *believe* because of the belief of the natural man, (although, as it has been frequently stated, belief in the natural man ends where belief in the spiritual man begins,) saw that

God was the Truth, and faith in the Truth as God began development in Man. The *truth* in regard to Man's fall would thus reach *posterity* in a *natural* way, and faith in him whom they (natural men) could see and know would lead to faith in Him whom they did not see or know.

The belief of *Mary, the woman,* in the *true* God began in the day when Adam, *a man,* realized and believed that God was the *God of Truth.* By *word of mouth* and by *written word* this *knowledge* of God was handed down, and to this knowledge was added in the course of time the knowledge that God was a God of Mercy, Wisdom, Justice, Majesty, Power, and last, but greatest of all, for in it all other attributes have their fulfillment, the God of Love. The *predisposition* of Mary to this faith began development at the moment the *protoplasm* which in its development lived as her took on life in her mother's womb. This *predisposition* of Mary to certain beliefs attained its *fullness* in the day that that protoplasm lived *as* Mary, namely, when she was *born.* There is no *mind* of the *whole* until the child is *born,* the mind previous to that birth existing only in the mother as does the body, and when the child is born it becomes *separated* from the mother's *mind* as well as her *body.* Before the *birth* of that body which lived as Mary it (that body) was simply a part of the *personality* of the *mother,* as was the foot, the eye, or any other part of her mother's body. There was no *Mary* until she was born and took up a *separate* existence of her own and received mind, *not from her mother, but from the* OVER-ALL MIND, even GOD.

Since the protoplasm developing towards its fulfillment, even its birth as a human being, is before that birth simply a part of the body of the woman who carries it in her womb, and it develops according to the condition of her mind, it will be seen that the more perfect the mind of the mother, the more it is in harmony with that Supreme Perfectness, the more *perfect* will be the *body* she is forming within her womb. When this body which lives as *part of her* is fully developed and of a consequence its *brain* fully developed, that *brain* will be a perfect *image* of the predominating characteristics of the par-

ents' minds at conception and the mother's mind during pregnancy. This brain gives predisposition to the mind which finds its *seat* in it. The predisposition which the *protoplasm* has in *its* beginning is changed more or less according to the *change* in the mental disposition of the mother and the *intensity* of that change At *birth* the child will, separated from its mother, begin the development of that mind and body to which it is predisposed. The mind develops, and with the mind the child, for it is the *mind* which is the *true* child; the body is but the temple made to *receive* it. The mind is the gift of God to the child at its birth; the temple is the gift of the parents. For from (*a*) flesh comes the flesh and from the Spirit spirit. If, then, the parents have given to their offspring a temple for that mind, even a body or brain which is dwarfed, then the mind which came from God and which is His child, and which has become *one with that temple*, will be dwarfed also. The mind then will, if the parents have given it a perfect temple, have God for its environment, for its parents would also be in harmony with Him, and its *predominating* disposition would be God-ward from whence it sprang. If the parents had given the child a brain so distorted and dwarfed as to distort that mind which has become one with it, then the *predominating* disposition of that child at birth would be carnal. Belief is an attribute of the mind, and that belief will be fixed on spiritual things just in *proportion* as that mind is *spiritual in its nature.*

Innocent, the child is ushered into the world, and the child dying, even at birth, when the first development of *personality* has given it a *personal* life, will live because of those attributes which are divine in their nature and that *innocence of soul* which links it to God as His Own.

Belief or faith in God, or in those divine attributes which are God, being at equipoise with those attributes as shown forth in the nature of the child, the belief as strong as the attributes and the attributes as strong as the belief, and these all being according to the formation of the brain, Mary's brain, and therefore, indirectly, this belief was the gift of

(*a*) John iii. 6.

heredity. With this *belief* in *God* there *dwelt* The Word, and the Word *in her* testified to the *truth* of *the Word*, even the Book, that of a (*w*) virgin should be born a Son who shall save His children Israel. This belief that God would raise up unto Himself a Son, born of a virgin, who should redeem Israel, was handed down from mother to child, cultivated and strengthened into a *living* belief, again handed down to the succeeding child, each time growing stronger, until it attained its *fullness* in *Mary* and became *personified* in *her*.

Belief by the law of inheritance having come to its fullness in Mary, and the result of that belief having developed in her the spirit of holiness, one with that belief, her spirit was in harmony with that Spirit by which all things consist and which is one with The Word, and is the Word, in whom only is (*x*) the *Life* of *all* things.

There can be no true belief in God which is not a *living* faith. It (*y*) must be a faith shown forth in a *life*. A belief which does not show forth in a life is like a palsied arm, being *dead to good works*. God being in harmony with that belief which makes righteous the soul, He became more and more in harmony with the progenitors of Mary down to her personality. Belief in Him as the true God having come to its fullness in Mary, the Holy Spirit dwelt with that *belief* which it had begotten through the Ages. Belief in Him as the personification of all the virtues having come to its fullness in her, the Holy Spirit dwelt with that *belief* which it had begotten through the Ages. Belief in the promise of God, in The Word, even The Book, that a Son should be born of a Virgin, who should save His children, Israel, having come to its fullness in Mary, behold its fulfillment in a SON.

The spiritual force at work, even the Word, which was one with God, and was God, had brought that belief whose first pulsations germinated back, back, in the beginning, when Adam learned that God was the *true* God, and to be *believed*, and that there was no *life* away from Him, and that He was

(*w*) Isa. vii. 14; Gen. xlix. 10; Dan. x, 24. (*x*) Gen. i; Acts xvii. 25. (*y*) James ii. 14–26.

to be *obeyed*, on down through the Ages until it found its fulfillment *as a Belief* in Mary.

That *belief*, the gift of The Word, and begotten by the Holy Spirit in the soul of man, acting upon the *flesh* generation after generation, developing the *flesh* according to the belief and in harmony with it, it (the flesh) rising higher and higher in the scale of purity, the belief in the birth of a Son by a virgin moulding every muscle and nerve and fiber of her progenitors in *harmony* and in *exact equipoise* with the *belief*, until in the *fullness of time* the belief which was a property of the mind, and the *flesh*, which was *one* with that *mind*, having come along that long journey in exact harmony and equipoise, *each* attained their *fullness* at the *same moment*, and the *Belief* was lost in the *Reality*, and her *womb* was *pregnant* with *life*, and a child was begotten.

Begotten of Belief. Begotten by the Holy Spirit, even the Spirit of God, of the spirit of holiness. Mary's mind at the *time* of the begetting of life in her womb was perfectly holy, and therefore in perfect harmony with the Holy Spirit, in which all perfectness and purity and holiness are personified. In harmony with this state of mind the life within her womb began development—that is, took upon itself as its nature perfect physical development. Thus the purity and holiness of her own mind gave direction to the development of that body in which should reside as one with it His Soul and its Holy Spirit, and made that body a perfect body, fit receptacle for a perfect mind. Mary's mind was full of the promise as recorded in the Book and as delivered to her by the (*z*) angel, thus the (*a*) *written* Word and the (*b*) *spoken* Word which her *sense* of *sight* and *hearing* made *manifest* to her *natural* mind bore witness to The (*c*) Word *within* her, to make *perfect* that *faith*. Her (*d*) *whole soul* was engrossed with this *Promise* at the *time* of her conception. Thus engaged, she was entirely oblivious to earthly affairs, and her soul came into absolute harmony with *The Word* and the Idea as *regarded her own*

(*z*) Luke i 28-33. (*a*) Isa. vii. 14. (*b*) Luke i. 30. (*c*) Luke i. 45-55. (*d*) Luke i. 35.

personality in connection with that Idea. The *BODY OF FLESH which sprang into* LIFE *at the moment that all of Nature's laws responded to the begetting of life in her womb in harmony with that Word in which HER WHOLE NATURE WAS ENGROSSED, and in whom Life is personified, even the Life of all things, was FLESH OF HER FLESH.* That thing of life vibrating within her womb was flesh and blood begotten of flesh and blood, having as its being by inheritance the blood of Abraham, Isaac, Jacob, David, Solomon and all ancestors dating from Adam to His mother's flesh.

Simultaneously with the begetting of that life within her womb that flesh began to develop in harmony with the purpose for which it was given life. The flesh continued its unconscious development until it was born, when it began to take on a *conscious personality of its own.* The consciousness of personality lying not with the *unborn* child, but with the mother, flesh of whose flesh it was, and with the Over-all Mind and Spirit which gave to it at birth its conscious personality, and this consciousness of personality gave consciousness to that Soul, Mind, which was that personality, and which was one with that flesh and was that flesh, and *that FLESH which came down from Adam took on Mind or consciousness of life in harmony with its nature, and that Mind, WHICH WAS GOD, took on the attributes of Humanity, and began to live its human life, and that Humanity was the*

SON OF MAN,

or God taking upon Himself (*e*) the *nature* of Man, and receiving His fleshly body from her who gave it birth. The *body* she gave Him. It (*f*) was part of her. Its perfection was the result of the perfection that existed in her at the time of conception. Her perfection of both mind and body was the result of a *belief* in *God* and the *acceptance* of *His Word*, even the Book, and the laws therein laid down.

(*e*) Phil. ii. 7. (*f*) Gal. iv. 4.

(*g*)And this Mind or Soul or Life or Spirit which gave life to that flesh came from God and was God. And this Holy Mind with its Holy Spirit which was One with that flesh was

THE SON OF GOD.

And this Holy Mind with its Holy Spirit, which was One with God, and was (*h*) God made manifest in a Son, was One with that flesh which, made alive by this Mind and Spirit, lived as nature's Son, and The Son of Man and the Son of God were

ONE.

Conceived in holiness, born in the womb of a mother whose every thought looked up to God, held in purity by the purity of her who bore Him in her womb, the virginity of the mother's hers until his birth, her soul wrapt and nurtured and upheld by the angelic message which she treasured continuously in her mind, the perfection of the child at birth was but a continuation of the perfection at conception. (*i*) Joseph denying himself the privileges which were his by the right of a husband, the pure and virgin soul harbored not neither received for one instant in her own mind the (*j*) lust and passion which are the accompaniment of sexuality. Her mind thus freed from carnality, receiving into its pure depths at no time the *conscious knowledge* of the lusts of the flesh, was continuously fixed on and upheld by spiritual things, and the child thus conceived in holiness and nurtured in her womb in accordance with the purity of her own soul, came into the world uncontaminated by Sin—Pure, Holy. Begotten by the Holy Spirit, nurtured in purity through the purity of the mother, which was encouraged and maintained by the self-sacrifice of His adopted father, He was filled with the Holy Spirit even from His mother's womb.

God's Mind was His Mind, and God's Spirit his Spirit. (*a*) Emptying Himself of that fullness of knowledge which

(*g*) John i. 1-14. (*h*) Phil. ii. 6; 2 Cor. iv. 4; Col. i. 15; 1 Tim. iii. 16. (*i*) Matt. i. 25. (*j*) Ps. li. 5. (*a*) Phil. ii. 7. Revised Version.

was His as one with the Father, He became as a child, a babe, *knowing nothing*, and *began to grow into His own personality*.

Back at the beginning from out of the earth, (*k*) begotten from her dust, came man, natural man, begotten at the fiat of The Word. He knew not Good from Evil. *He* could not *know* until he had transgressed His laws. The Word spake to him admonishing him against disobedience. He would not *believe*. He fell. He lost his kingdom. Then opened before him a new kingdom eternal in the heavens, where Truth and Love and Mercy and Wisdom and Power and Justice and Holiness reigned and were each supreme in the One God. His soul began to grow and develop in harmony with this new-born knowledge. Belief in God as the personification of these attributes, and knowledge of these attributes which were personified in Him, began to hold sway within the human soul. *Faith in God* to become an attribute of the mind, and through faith man's soul was linked to The Word. The opposite of these virtues became *manifest* as Man, growing in the knowledge of the attributes of God through a knowledge of the Good, saw the Evil. Adam's knowledge became Seth's through their admonitions and instructions. Personal characteristics were handed down generation after generation. Noah's faith became the faith of Abraham, in Isaac and Jacob was it strengthened, in David in his sorest agony it shone triumphant. Sinless none, weak all, the Sword of Righteousness swayed this way and that way before the Tree of Life, and none had grasped it, but like a radiant star shining forth in the blackness of night glows the faith in the One True and Living God.

If the minds of a child's parents were right, a loving disposition, confiding spirit, generous nature, pure thoughts and obedient spirit will be its at birth. These attainments of mind in the little child *link* its soul close to the Word in whom all these attributes find their *birth* and *fullness*. One need but to speak to such a one of God to kindle a flame of love and faith in that child's heart for Him. The soil is prepared, and but

(*k*) 1 Cor. xv. 47.

awaits the planting of the seed, even the conscious knowledge of The Word.

As the faith in the True and Living God grew stronger and stronger, knowledge (love) of God (good), *inherent* knowledge, *developed*. For as the child at birth has in its own predisposed personality that which has been implanted in it by or because of its parents, and as the Word is always in touch with that *belief* which is *centered* in *Him*, each generation brought man to that point where The Word *in Man* would be its own revelator. The Word dwells in all men and all men in Him. Every *unselfish* desire of the heart links that heart to the Word. The man, no matter how wicked he may be, who, forgetting self in a moment of absolute unselfishness or of self-sacrifice surrenders every desire and prompting of his own selfish nature that he may through *pure unselfishness* do a good act to another, brings himself at that moment into absolute touch with The Word because of the *condition* of the heart that prompted that act. Christ dwelling in that man's heart was the animating principle. None are so absolutely depraved that Christ does not at some moment make His presence in the personality of the individual manifest.

Humanity from the time of Adam's fall had been moving in a circle, gathering, through the Jewish people, a firmer faith in God as the One True God. *All faith* in the one true God *centered* in the Jewish people. Other nations reached out for God, but through the perverseness of their natures it was impossible that they should have any great conceptions of Him. It was not, therefore, the Gods of other nations that was the *True* God, for their conceptions of the attributes that are personified in the True God were so indistinct, while their *misconceptions* were so *preponderating* that they *worshiped not* the *True* God at *all*. To the Jewish people only had God revealed Himself in a *preponderating* degree. That is, the knowledge was greater than the ignorance, and therefore moulded their laws and their lives, for we judge *all* beliefs by those who *live* that *belief*, and not by those who simply *profess* it, and none can dispute but that the conforming of the life

in harmony with all (*l*) Jewish law through *faith* in that law as the law of God, would bring that soul in that day and age in touch with Him in a preponderating degree.

Thus they recognized Him as a God of Purity, of Holiness, of Justice, of Wisdom. As they continued their journey around the circle they grew in righteousness, and righteousness brought increased faith, and increased faith and righteousness brought them nearer and nearer to the point where they began, namely, the Garden of Eden, where all was pure and Holy. As the Earth travailed in the throes of birth and brought forth at the fiat of The Word man as the cap, the climax of all creation, in whom soul and body were one, so again we stand at man's morn, and a virgin travails in birth, and a child is born whose soul and body are one, and in which, *one with that soul*, dwells The Word, even God, bodily, in whose hand was The Sword of Righteousness, even The Sword of The Spirit, from His very birth. Temptations assailed Him. He overcame them. *As a child He suffered the temptations of a child.* He was victorious. As a man He suffered a man's temptations; the strength received from overcoming the child's temptations making Him stronger for the greater temptation. The Word within Him, one with the Father, begotten from the Father's personality by His Spirit, (*m*) *developed* day by day as His mind and body developed, each day revealing to Himself His own personality. He studied the Word. The Word in Him revealed the Word in The Book, and the Word in the Book revealed The Word in Him. Every step forward in Wisdom was only after a struggle with Unbelief. The flesh receiving and recording through the nerves and senses the demands for its appeasement, the soul, firm in its faith in God, overcame it. Every nerve, muscle, fiber, sense, the most acute, most intensely *sensitive*. Like a *highly strung, perfectly attuned* harp, His soul vibrated at the touch of every emotion of the composite mind of the world. Tempted along a particular line of thought, the *composite mind of evil of the entire living World* arrayed itself to do Him battle and beat

(*l*) Ex xx. (*m*) Luke ii. 40; ii. 52.

upon His pure and sensitive soul with all the ferocity of terrific combat as regarded that particular sin. Combating it, overcoming it, (*n*) triumphant even in death, was His faith in God. Each step in his onward journey towards manhood was the revelator to Him of His own personality. Reposing from the Eternity of the Past in the bosom of the Father, begotten by the Holy Spirit in the likeness of man, He emptied Himself of the knowledge which was His as the Father and became as a new-born child, *knowing not Himself*. As the physical child grew into the fullness of the strength of the stature of its manhood, so grew He into the fullness of the knowledge of the stature of the *Living* Word which was in Him and *was Him*. As the child, the physical child, has in its personality at birth, undeveloped, all the attributes that developed go to make up the physical man, so within His personality at His birth dwelt all the attributes of The Word in His fullness, which *developed* in *harmony* and *exact equipoise with the physical man*, and which attained it fullness of stature in the day He cried, "It is Finished!" As the physical man journeyed along that weary road that, sweeping in one great circle, returned again to the beginning, perfect physically as in the beginning, bringing with it that pure and perfect brain, fit receptacle for The Word which became one with it, so The Word *in Him* swept through that sea of evil whose beginning was in Humanity's fall, whose (*o*) end shall herald Humanities' redemption, fighting unbelief, temptation, sin, *guiding* His *soul* through the tempestuous battles, until He, too, having with travail of soul and exceeding great anguish developed into the fullness of the stature of the *knowledge* of His own personality, His majestic and holy Presence having encompassed in the thirty-five years He dwelt on earth in the flesh the great circle in which were the Sin and tears and agony and suffering of The World, He stood once more in the (*p*) Presence of The Beginning of all things, even His Father, crowned King, Lord, knowing Himself in His fullness, even the fullness of The God-head, untrammeled by the restrictions of the flesh.

(*n*) Luke xxiii. 46. (*o*) Rev. xxi. 1. (*p*) Heb. i. 3.

Faith! Faith in The Word, the animating principle of birth, life, and perpetual Sonship—The Word, even The Book, revealing Himself to Himself—The Word in Him, even Himself, revealing The Word in The Book, one revealing the other, each in harmony with the other. He read the story of creation. *He believed it.* The Word in Him made Himself known to Himself as the (*q*) Creator of all things. Before Him, in the pages of that sacred volume, was the story of Israel's bondage, of God's vengeance on Pharaoh, of the Divine Leadership which watched over and cared for Israel, of the dry path through the raging and foaming billows of the waters of the Sea, of the manna in the wilderness, of the water that sprang from the Rock. All these He read, and in reading recognized Himself as The Word by which all these were accomplished. Seeing all these, He, in whom all these, be it prophecy, miracle, or revelation, were fulfilled, looked beyond all these to the directing, leading Force and recognized that Force as His own Personality. He saw, therefore, the Truth, not dimly, as did Abraham, but seeing that Truth fully knew that that Truth, even God, which said to Abraham, "Slay thy son, even thy son Isaac," in the fullness of the absolute knowledge of the Truth, even God, meant the offering up of Him who was the Son of the Living God. That the Truth which coming to Abel led him to offer up the choice of the living herd as a sacrificial offering to God, in its full discernment meant the offering up of self for Humanity. That the bondage in Egypt was but the image of the greater truth of man's bondage in the darkness of the Egypt of Sin; of the tasks there imposed and their struggle for freedom, and the cry that went up from His children for succor, was the image of the burdens laid on His children through this evil bondage, of their struggle to throw off this bondage and be free from sin, and of the cry of their tortured souls for God; of the plagues of Egypt, the curse of God on Humanity for sin—on that humanity whose nature is in harmony with evil. That Pharaoh was but a symbol, a *living symbol,* of the great

(*q*) Heb. i. 2.

spiritual oppressor that enslaves the soul and body, whose name is GREED. That the walled waters of the Sea were but the type of the great sea of trials and tribulations and death through which the Son of man, even Humanity, trusting in God, should walk, chastened, growing more and more into the fullness of the stature of the Son of God, purified by these trials, developed by this faith; and of the vengeance of Him who is personified Justice, who shall overwhelm the enemies of the soul of man, even all evil, in an endless night. That the falling walls of Jericho were the type of the fight of the Son of man against sin through faith in God and the overthrow of the walls of that city. That the Light shining forth upon the leading and sheltering cloud, a light to the Israelites, a darkness to the Egyptians, was but the express image of The Word which back of that was in it, yet above it, which being the *True Light* shone with the Light of Truth, and Truth being the Light, Love, and Wisdom, and Power, and Mercy, and Holiness, and Justice, were its accompaniment—a Light to the children of Light, leading them on and on to the promised land, back to the Beginning which is God, a darkness forever to the children of darkness. He saw that back of that mass of cloud was The Word in which both light and motion found both their beginning and their conclusion, and seeing it He knew that that Light, even the light of The Word, and He were One. He saw the Israelites making war on the heathen nations, *on them that knew not God*, neither worshiped nor feared Him, the True and Living God; of the land of Promise possessed by this idolatrous people, of the driving of them out and the occupancy of the land by the children of the promise. He saw where the Israelites made war on nation after nation and slew them and made the land red with the blood of their wives and children, and looking into the *fullness* of the Light of the Truth as personified in Him, and *which was revealed in Him*, and which lies back and above all this, and yet *was in all this*, He saw the great battle was a battle against *spiritual* foes who occupied the citadel, the promised land, even (*r*) MAN'S

(*r*) 2 Cor. vi. 16.

SOUL; that the weapons were (*s*) *spiritual* weapons, and the sword, the (*t*) Sword of The Spirit, even the Sword of Righteousness; that the battle was not physical man against physical man, that man might slay his brother, but spiritual man fighting against the foe *within* (*u*) *his own soul*, in conquering whom he *overcometh the World*. And then He knew that God is *not* and *never was* a *God of War*, but a *God of Peace*, and He taught Peace, not War, and the angels sang in the heavens at His birth in harmony and unison with that truth. He knew that the Idea, which was Him, was Peace, not War, as regards the physical life, but Eternal War against Sin and not Peace, as regards the spiritual life. He knew that this Idea had not yet been made *manifest* to them in its *fullness*, for He, who was the Idea, *had not yet come*. He knew that it was their FAITH in the Idea as *they saw it* (Him), (their vision of soul being obscured by that which was materialistic in their natures, this materialism making them see that the battle was against their fellow man instead of sin, and the Promised Land on Earth instead of in Heaven, for one can never see beyond his own personality), that made them assemble armies and slay their fellow man; that it was that spirit within them which came from God, and which proclaimed them *sons*, reaching out through FAITH after the Idea, *even God*, from *whom they sprang* and *in whom they had their being*, hampered and hedged about and *blinded* and *deafened* by their *carnal* natures, that was the incentive to all those conflicts and acts which the Book testifies of them as being led thereto by the Idea, even God, and He knew that God was with that FAITH in the Idea, even Himself, not *yet in its* FULLNESS *manifested*. And when He came, and made *manifest* the Idea, *even Himself*, and manifested that Idea as *war against sin* and *not war against man*, He testified by that manifestation that all those who, *coming after Him*, still taught war against his brother did manifest by that teaching a LACK OF FAITH IN HIM AS THE IDEA, EVEN GOD, MADE MANIFEST. Thus *that* which *before* was *testimony* of their *faith*, and for that reason was blessed of God, was *after* He came a *testi-*

(*s*) Eph. vi. 11-16. (*t*) Eph. vi. 17. (*u*) Rev. ii. 7.

mony of a *lack of faith*. The accumulation of wealth, the desire for land and for jewels and worldly possessions, as seen in Solomon and others, the magnificent temple, the gorgeousness and brilliancy and richness of the vestments of the priests, the sacrifice of animals,—all these that had been indorsed *before* His coming because of the *faith* in them as being in harmony with the *will of God*, the continuation of them *after* His coming is *cursed from on High*, because they testify to a *lack of faith in Him* as the *Expression of the Will of the Father*, and that worship, that *True* Worship, which is pleasing to Him. All this He knew and recognized Himself as the Word which did lead and condemn.

He read an "eye for an eye and a tooth for a tooth," and He saw where evil was recompensed with evil again, and seeing the Truth in its *fullness* which Moses saw but in part, He saw the *great* Truth which was embodied in The Word, and He knew the Truth in its fullness taught the Infinite Justice of God, that it taught of spiritual things and He taught the fulfilled conception of the Truth, saying: (*v*) "As you mete, so shall it be meted to you again; as you judge others, so shall ye yourselves be judged"; and again, (*w*) "recompense not evil with evil, but if a man strike you on the right cheek, turn the left to him also." Grasping, with the *fullness* of the *comprehension* which bore witness to His divinity, the *full* meaning of all that had gone before, and seeing their fulfillment in Himself, he proclaimed a Universal Peace amongst men as the wish of the Father, and, *proclaiming it, returned Good for Evil* unto all men. But against sin He proclaimed (*x*) not Peace, but War,—against Unrighteousness, and Despotism, and Oppression, and Unbelief, a never-ceasing War,—and with the (*y*) Sword of The Spirit in His mouth He fought the Eternal conflict against Evil, and in Death rose triumphant over it. He read in The Word of the wicked children—children who scoffed and ridiculed and maligned with evil tongue the righteous Elijah who was his God's representative, and of

(*v*) Matt. vii. 2. (*w*) Matt. v. 38, 39. (*x*) Matt. x. 34. (*y*) Rev. xix. 15.

the vengeance that Elijah brought down on them for the same, and in the fulness of the knowledge of the Truth knew that God would hold in remembrance those children of darkness, even that evil child in every man's heart who mocks Him, and would visit upon them the curse of eternal destruction from the face of God. He saw that Abraham's act in offering up Isaac was in response to the FAITH he had in the Idea as he understood it, the Idea *not yet having been* manifested, and that GOD STAYED the father's hand because of his FAITH, and He knew that *after* the manifestation of the Idea, even His own Sacrifice by His Father, God WOULD NOT STAY the murderous hand because of the LACK OF FAITH in the *manifested* Idea, even Christ our God.

Moses in the law of meats, and sacrifices, and atonement, and temple worship, etc., in all these gave the (*z*) pattern of all these spiritual truths. They were the symbols, the sign-boards, the finger pointing the way to the great spiritual truths which are spiritually discerned. They were the types of the antitype, even Christ Jesus, the Word. In the Mount of Sinai the glory of The Word shone forth to the enraptured soul of Moses, not in its fullness, because Moses could not look upon The Word in the fullness of His glory and live, but in those awe-inspiring moments when the glory and omnipotence and majesty of God shone around that Mount in its transcendent grandeur Moses received into his soul a sight so entrancing that His face glowed with an exceeding great brightness, even the express image of the brightness of The Word Himself. To depict this glory Moses, and later Paul, *could not.* Language fails and *can not* make it known, *neither can speech be framed* that would make it *intelligible* to the *natural* man; they could only be *spiritually* discerned. The law, the temple worship, all the ceremonies attendant upon that worship, were but the effort of Moses, *controlled* and *inspired* by The Word, to depict in a *pattern* made *comprehensible* to *man* the glory which tongue could not describe or nature display, that man, who first must see with the natural eye,

(*z*) Heb. viii. 5; Ex. xxv. 40.

might, seeing with his own eyes or the eyes of others in whom he has *faith*, look beyond these, and bringing his spirit into harmony with The Word which the pattern sought to portray, contemplate The Word Himself and form his *life* in harmony with it. So Christ read the story of the giving of the law on Mt. Sinai, and in the glory that shone around Moses saw again His own glory, and The Word within Him, and which was Him, bore testimony to the truth as found in the Word delivered by inspiration to Moses and Joshua and Samuel and others.

David sang. He understood him, for He had been David's inspiration. Isaiah, Malachi, Ezekiel and Elijah prophesied. He read them and in reading them interpreted them, for He had delivered unto them The Word, even Himself, which they uttered. Every page of that book was to Him a revelator of His own identity, and His death at the age or at the climax of the physical powers in man was the herald proclaiming the truth of His entrance into a state of Being wherein the completeness and perfectness of all things spiritual found their home.

All honor to that mother whose pure, chaste, and holy mind made possible the begetting in the flesh that perfect soul in which dwelt in (*a*) His fullness the God-head bodily, as one with it. Let the world ever crown her as woman's noblest queen, and testify with ever-increasing acclaim to the nobleness of her womanhood. To Mary the *virgin*, pure, and chaste, and holy, whose every breath was freighted with its message of the innocent soul within, across whose transparent and snowy depths no carnality had ever dragged its destructive way; to Mary, mother of the child which, *flesh* of *her flesh*, and *bone* of *her bone*, and *blood of her blood*, received into itself *as its own* that Mind or Soul in which dwelt the Word, and which *came from God and was God;* to the mother who bore in her womb and nurtured at her bosom this child of bone, and muscle, and nerve, let the world ever do honor. Her pure mind, ennobled by *faith*, stood in touch with the Spirit of God, and, in perfect

(*a*) Col. ii. 9.

harmony with that faith which said, (*b*) "Behold thy handmaid, be it unto me according to thy Word," her soul became submissive to that Spirit or that Word, and that *thing* of life began development within her womb in harmony with the purpose for which it was formed.

Mary's mind was fixed with an abiding faith on that Word which is Spirit, at conception, and during pregnancy, and the *predominating emotions and thoughts* of her mind were all that time in harmony with the Holy Spirit, and that body of flesh was of a necessity perfectly, harmoniously formed *because of the harmony of her mind with that Spirit in which harmony is personified*, and that *Personality* which *took on life* at the (*c*) first birth, or birth of the flesh, *came from God and was God*. As the mother of that flesh which was fashioned into a pure and perfect vessel, every muscle, nerve and cell of which was arrayed to proclaim the perfect equipoise and equilibrium of that vessel as a whole, we do her homage. There let Humanity stop! *Worship her not! Kneel not to her!* A virgin at His birth, she remained a virgin no longer, but as the wife of Joseph became the (*d*) mother of his children. Her mission as a virgin ended at His birth. His mission began. Hers was one of the flesh, His of the Spirit. The Life not in her, but in Him. The Truth, Love, Mercy, Wisdom, Majesty, Power and Justice of the Omnipotent God His, not hers. *Dust she was and unto dust she returned.* Let those who worship *flesh* bow the knee to *her* and to her offer up their supplication. Let those (*e*) who worship *Spirit* in spirit and in truth kneel to Him who was begotten out of the bosom of The Everlasting Father, even Christ Jesus The Word. (*f*) For He who was the Son of God, even The Word, was begotten of God, (*g*) *soul of His soul*, and *life* of *His life*. Out of Himself begot He His Son and His own Holy Spirit was His progenitor.

(*b*) **Luke i. 38.** (*c*) **John iii. 3.** (*d*) **Matt. xii. 46, 47; Mark vi. 3; Gal. i. 19.** (*e*) **John iv. 24.** (*f*) **Matt. xi. 11.** (*g*) **John i. 18; John i. 1.**

In Him lived again as flesh (*h*) all His progenitors. That flesh she gave Him. Made alive by the Spirit which dwelt in it, it became the channel through which all the evil of the world beat upon His soul, seeking its overthrow. For He was made flesh, and His mind as other minds found its seat in the brain, and through that brain was acted upon by every sense in their fullness. *Through* that which *she* gave Him came anguish of soul and great tribulation. The mind which He had came to Him from His Father, even *the* Father of us all, and the *attributes* of that mind *linked His soul* to *all* other minds having the same (*i*) attributes as their (*j*) elder brother, and bore testimony to their *common origin.* The spiritual mind which began development in Adam when He *knew* God as the Truth (*k*) came from God and was *soul of His soul.* The attributes of mind that lived in all of the Savior's progenitors in the flesh which were spiritual came from God and were part of Him, and in them dwelt The Word, and Christ's physical progenitors but fashioned the vessels that were to receive mind. Its source and its begetter was The Word. The mind that within you calls unto God "Abba Father" is not of the flesh, but of the Spirit, and came from Him by whom all spiritual life is begotten. The Spirit that overshadowed Mary at the moment of the begetting of the thing of life in her womb was the Spirit of The Father, and out of Himself begot He that soul or mind which was one with that body of flesh, and in which dwelt His Holy Spirit in its fullness. *Whatever* is in man that is carnal *is of* (*a*) *man,* and *came through the flesh; whatever* is in man that is spiritual *is of God, and came through the Spirit.* Shall then we *worship* her who gave to Him that *body of flesh,* through which came from *without* all that agony of soul which made His earthly life one long series of (*b*) temptations, or shall we *worship* Him who gave to His Son that pure and lofty soul which was soul of His soul, and which,

(*h*) Luke iii. 23-38. Note.—In the 23d verse it should read son-in-law of Heli instead of son of Heli. Luke gives Mary's geneology and in same verse expressly repudiates Joseph as Christ's father. (*i*) 2 Peter i. 4. (*j*) Heb. ii. 11, 12. (*k*) Matt. xiii. 37, 38. (*a*) Mark viii. 33. (*b*) Heb. iv. 15.

receiving from *within* and (*m*) *above* the comforting assurance of the Word through the ministrations of The Holy Spirit, which was His (the Son's) Spirit, met and overcome those temptations and gave to Him the (*n*) Peace that passeth understanding? Which? Let those who *will* worship *flesh*, and blind leaders of the blind, all fall into the ditch, but as for YOU, if you love Him who died on the Cross, who lived even in death and ascended to glory, if you love Him and the Father who begot Him, (*o*) worship *Spirit*. Mary, the woman, the mother of the flesh, died; her (*p*) body became again the property of the elements. Will man forever listen to the (*s*) Voice from below and heed not, neither believe, that from above? Was it not the man of flesh, (*t*) begotten out of the earth, his mother, flesh of her flesh and bone of her bone, that denied The Truth of The Word that gave him life, and, denying, fell? Can you not see that the story of man's fall is repeated again in the story of man's redemption? (*u*) That Mary the *woman* was but the type made *manifest, so that all might see* of the elements out of which man was begotten in the beginning, and the *worship of which* brought about *man's fall?* That the type was *living* flesh? That the Spirit which overshadowed Mary the *mother* was His Spirit, even The Holy Spirit, made *manifest* in a *Mother?*

Rear unto this woman temples, called temples of worship, emblazoned with her name; make effigies or idols and bow down before them; blaspheme God by calling her *His* mother; pervert all things to this inordinate Love and Greed and Lust for power, and lead on thy followers to their just recompense. Blind leaders of the blind, canst thou escape the ditch? But as for *You*, thou child of God seeking Peace, *worship* Jesus Christ The Word!

In Him we see *manifested* the fulfillment of the Law of Heredity and Environment, and see *God as that Law.* Mary the mother had so fully permitted her soul to become engrossed

(*m*) James i. 17; John xix. 11. (*n*) Phil. iv. 7. (*o*) John iv. 24. (*p*) Gen. iii. 19. (*q*) Luke xii. 34. (*r*) Ecc. xi. 3. (*s*) John viii. 23. (*t*) Gen. ii. 7. (*u*) John ii. 4

with the Idea, even the Word, even God, that the spiritual part of her nature, even that mind which lived in her as His child and which came from Him, was completely in the ascendant, and God, in whom she, *as do all His children,* (*c*) lived and moved and had her being, was her environment. His Mind environed her mind, and the Idea which lived in His Mind *as Him* was her Environment, and at the moment her soul was entirely lost to the carnal nature with its carnal mind, and entirely and absolutely in *harmony* with the Spirit of the Idea, even the Holy Spirit of God, the *flesh* which was *one with that mind* responded to the *condition* of that mind, and her womb was pregnant with life. Her mind, which was one with her flesh, at no time in the interval which preceded the birth of the child lost the Environment of the Mind of God in which lived the Idea as Him. That is, her soul at *no time* had in it as predominating characteristics any other than those of purity and holiness. Hence when the child was born and began to make manifest the Spirit which lived in that body as one with it, even its Mind, it was seen to have as its being the Mind of God which lived in that body of flesh as His Son. The mind which He, the Son, had was altogether Spiritual, and He never ceased to manifest that Heredity which was His as the Son of God, and as He was *always true* to that nature which came from God and lived in Him as His Son He never lost the Environment of God the Father. Thus He and the Father were always ONE, and He gave *life* and *power* and *being* to but the *one nature* which was His by Heredity, even the spiritual nature, even the Nature of God, and the *heredity of the flesh* found no *life* or *power* in Him, and He was forever superior to *its* (that is, the flesh and this world's) Environment, with its Lust and Greed.

Oh, that parents might read this o'er and o'er until every truth stares them in the face and is written on their hearts in *obedient* remembrance, with the pen of *Faith!* Oh, that the married, anticipating offspring of their own, might never lay down this book until its revelation of the truth in The Book

(*c*) Acts xvii. 18.

has found an abiding place in their obedient hearts; that they might cast out from their souls all uncleanness, and impurities, and licentiousness, and greed of money, and pride, and vanity, and the spirits of anger and hate and bitterness, and let the *Mind* which *Christ* made manifest *be their minds*, that they might have the Environment which that mother had; that the *child of flesh* which would be their offspring might be a *perfect vessel*, prepared to receive that *perfect soul* whose *Father is God*, and *every* development of that child as it grows toward manhood be the *manifestation* of that *Spiritual Nature* which came from God, and which claims Heredity from Him, and ever seeks Him as its Environment.

Oh, that the father might learn sacrifice from Joseph (who sacrificed the animal self, with all its passion, for the perfection of that child of flesh, in whom *according to the flesh* he had no part,) that the mother of his offspring, whose every thought and emotion is moulding the body of that child, may be spared thoughts of carnality and lust.

Oh, that Humanity, that Spiritual Humanity might rise in its might—that Humanity that has God as its Father—and cast out and hold under that Heredity of the flesh and its Environment, even this World, and live to its Heredity and its Environment, even

OUR HEAVENLY FATHER.

The *elements* that *lived* in Adam and Eve, the *Man* made in God's image whom He made *male and female*, the *same elements* lived in Him again *perfect* as in their *beginning*. The protoplasm which at its complete development was born Seth, had in it cells perfect in themselves. If *all* the cells in that protoplasm had lost their purity, that protoplasm could never have been born in the likeness of man because its unharmony of being would have *denied it life*. What is true of the protoplasm which became the body of Seth is true also of the protoplasm which became the body of Enos, and every other protoplasm which at birth lived as Christ's fleshly progenitors. Not only of them, but of us all. It is said that every certain number

of years a man's entire body is made new. This is a gradual process, however, and John Smith is still John Smith. Markings, scars, disfigurements, remain. What is true of the body as a whole is true of the organisms that compose that body. They are the *same* organisms. They simply gather in new material and assimilate it and cast off the old. The same is true of the protoplasm. It adds to itself and develops and grows, but the original cells are still there, retaining their *identity*, even though they undergo *change*. In *every* living individual that lives, therefore, there live again *cells which lived in their first parent*, even Adam made *male and female*. But in Christ only did those cells each and all manifest and make evident that perfect equipoise and harmony of the whole as they existed in Adam. In the protoplasm which took on life in the womb of the virgin mother every cell was perfect in itself, and the protoplasm had perfect harmony and equipoise of organism as a whole, having *developed from the perfect cell*.

(*a*) As in the physical body of Christ, the *body of flesh*, there lived the same elements that formed the body of Adam, Christ embodying in His own body of flesh the same elements that lived in the body of His *fleshly father*, and was therefore the *beginning* of the fleshly man made manifest again, the *fleshly* Adam living in Him even as His flesh lived in Adam, He therefore embodying in His physical body the *beginning* and *end* of the flesh, so in Him lived those attributes which were personified in His *spiritual* Father, even God, and in Him lived the Father as Him even as He lived in the Father as Him, embodying thus in Himself the Beginning and End, the Alpha and the Omega, of *all* things, both of *flesh* and *Spirit*.

And as Christ's body, which was the *End* of the flesh, was a perfect physical body, so shall the Son of Man, *even Humanity*, attain to the perfect physical body again, even as it was perfect in the *beginning*, the (*d*) *first* being *last* and the *last first;* and as Christ's *Spiritual* body (Mind) was that body that existed before anything was that is, even God, who was the

(*a*) Do not you see one of the truths upon which the Theosophists have, misinterpreting it, founded the delusion of the transmigration of souls. (*d*) Matt. xx. 16.

Beginning of all things, and as His spiritual body, even God, is the End of all things, the First and the Last, so in Humanity, the Son of Man become the Son of God, shall be found the Beginning and End of all things,

EVEN GOD!

And as the Son of Man, even Christ Jesus the Son of God, emptied Himself of the knowledge He had with the Father *as the Father* and became as a *babe*, and sinning not *grew* into the knowledge of His own personality, gaining *wisdom* (knowledge) by that which He *suffered*, until He grew into the fullness of the knowledge of His own Stature, and was proclaimed the *only begotten*, and was crowned Lord and King, so the Son of Man, even

HUMANITY,

the Son of God, emptied Himself of the knowledge He had with the Father as the Father, and as a *babe* took up His life as *one* with that man of *flesh* who was born *full-grown at birth*, and learning wisdom because of that which He suffered He grew into the knowledge of His own personality and towards His spiritual birth as the Son of God. Sinless even as was the Only Begotten, the Son of Man, even that spiritual Humanity, *learned* to *hate* sin and evil and unrighteous as made *manifest* by that *carnal mind* which lived as *one with Him;* and the *more* He *grew* the *more* He *hated* that *carnal* mind which made Him suffer, and the *more* He *hated* that *carnal* mind the more He *grew;* and the *more* He *hated* that *carnal* mind the *more* He *knew* and *recognized* His *own personality*, and the *more* He *knew* His *own personality* the *more* He *hated* that *carnal* mind which stood *opposed* to Him and *because of which He suffered*. Some day, oh, some glorious day, the Son of Man, even that Spiritual Humanity, will have grown into the *fullness of the stature* of Jesus the Christ, the Son of the Living God, and will Hate that Carnal Mind with all the hate with which

GOD

hates it, and *when* Humanity hates that Carnal Mind, even that Son of Perdition, with all the hate that God hates it, *then* will that Carnal Mind be cast out *forever* into the (*a*) Eternal Night of Death, and upon that (*b*) Pure White Tablet (Soul) will be written a *New Name* which no man can *know*, nay, none but the Son, even the Name,

THE WORD OF GOD!

Oh! do you not see that He that *taught* not *at all* without a parable was Himself a

LIVING PARABLE,

and that in His Life from the cradle to the grave He made manifest the Son of Man, even the Spiritual Humanity, in His terrific combat with the Carnal Mind, and in His Resurrection and Ascension to a Seat at the Right Hand of the Father He made manifest Humanity's

ULTIMATE VICTORY AND DESTINY?

(*a*) Rev. xx. 10; xiv. 15. (*b*) Rev. ii. 17; xix. 12, 13.

CHAPTER XXX.

The Star of Bethlehem.

As all spiritual things have their shadow in things natural, so at the birth of Christ (*w*) *the* Light of the World brought with it its own symbol in the heavens. Back of all things and in all things is The Word, and back of all Nature is Nature's God, who is (*x*) above all things and by which *all* things *consist*. As Humanity waits upon God and attunes its soul *ever by its life*, in harmony with Him in whom there is no discord, neither violence, He smiles, and the elements conspire to bless Man. Let Man depart from God and surrender his soul to impulses at variance with the attributes of The Word, and Humanity will have withdrawn from God, and upon the World will be let loose influences in harmony with that rebellious spirit. God *never* can be in harmony with sin, and wickedness, and anarchy, and greed, and licentiousness, for His attributes stand forever in opposition to these. When, therefore, Humanity sins and gives its life up to disobedience God gives to that Humanity an environment in harmony with it, according to the fiat of *Truth and Law which is God*.

As the physical man responds to the condition of the mind that is one with it, receiving into itself poisons or the reverse, according to and in harmony with the condition of that soul, so the one great body in which the one great soul of Humanity vibrates (even the Earth and the elements which are a constituent part of it) receives into itself the conditions which are in harmony with the soul itself, (*y*) and convulsions, and war of the elements, and great disasters pulsate in harmony with Man's soul.

The Soul of the crucified One agonized on the cruel Cross

(*w*) John viii. 12. (*x*) Rom. xi. 36; Eph. iv. 6. (*y*) Matt. xxiv. 7.

and (*z*) darkness hung o'er the Earth even as darkness shrouded man's soul, and His soul in the throes of mortal agony broke the bars that chained it to the flesh, and the (*a*) Earth and the elements and all things responded to the agony of that severance; and as His soul freed itself from the shackles of flesh which held it, so they responded to that convulsion, *in harmony with it*, and the "*veil* of the *temple* was rent in twain from top to bottom, and the earth did quake, and the rocks were rent."

God is in harmony with that which is in harmony with Him, and God is in absolute and perfect harmony with a thought conceived in harmony with His Nature; and that thought is no more man's, but God's, and has in it all the *Omnipotence of God Himself*, for God gave to that soul *both the thought and its conception.*

Oh, the glorious possibilities centered in Man. His the privilege to walk and talk with God, to think His thoughts, to promulgate His decrees, to do His Works. A world travails in convulsions because of man's perverseness; the heavens shall yet smile, the desert bloom like the rose tree, the (*b*) leopard lie down with the kid, and the lion shall eat straw like the ox, because of the beneficence of man's own personality.

In Bethlehem of Judea a mother travailed and brought forth a Son in whom was personified the great Force which is the enduring and endowing center of *all* motion and *all* light, namely The Word, in whom was The Truth, the *Light* of the World, He from out of whom all motion was begotten, and in whom all light finds its conclusion. Motion is but the *finger*, the *signboard*, the *pattern*, pointing the way to Him in whom it is lost in the *Reality*. The light of atomic motion, even the sun, but the *pattern* of Him in whom all Light is personified. The Truth is *the* Light of the World, the *true* light, and the Sun but His symbol. Back of it and above it is that by which it consists, namely, The Truth, even The Word. In the manger at Bethlehem this Light lay cradled, and to it a star led the way. As the mother travailed

(*z*) Matt. xxvii. 45. (*a*) Matt. xxvii. 50-53. (*b*) Isa. xi.

in childbirth to deliver Him in whom should abide the Light of the World, so all Nature travailed, and in the (*c*) *East* was born a star, which, wending its way across the lighting sky, shone o'er His resting place. For all nature travailed with the mother, and out of the *elements of the air* was born a globe of light, Symbol of Him, who, born out of the *East* where the Sun *rises*, where the Sun *never sets*, where the Sun is *always risen*,—of Him, who, born at the time of the year when the Night, gaining strength with each day's cycle, has met the Day in silent battle, and Darkness and Light hath contended for the Mastery, and Light foresees its deliverance and the day begins to lengthen and the night to shorten, became *the Light* to *all* the World for *all* Time and *all* Eternity, to *lead Humanity out of the Egyptian darkness of Sin into the glorious Presence of Him* who is all Light and Joy and Peace and Love, and Truth and Wisdom and Holiness, even the *presence* of

OUR HEAVENLY FATHER.

(*c*) Matt. ii. 2; Gen. ii. 8; Gen. iii. 24.

CHAPTER XXXI.

Judas.—His Heredity and Environment.

All Law, be it of man or God, (and all law based upon man's conception of justice and right and equity is a reaching out after God who is Law personified,) *develops* and makes *manifest* two characters. Without the law there would be no gauge or rule by which we could determine character. The law, therefore, is a necessity to manifest character. The one character made manifest is the individual who, *obeying* all law, is a law unto himself, embodying all the law within himself, and thus superior to all law and its condemnation; and the other character, the individual who, being a violator of all law, receives into himself the condemnation of all law as the law's violator. Without the law there could be no condemnation, but having the law, its violation brings with it its own condemnation. Were there no law against stealing, all men could take that which they desired, robbing no man and violating no law. Having the law, the man who steals comes under the condemnation of this law as a violator of it, and is a thief. The observance or non-observance of law makes or unmakes the character of the individual. It develops and brings to the surface elements in the individual which are elevating or the reverse. It makes these elements known, and being known and recognized, gives to man the opportunity to cultivate them or the reverse. The law which declares the one man dishonest declares the other man honest. The law itself, being of human origin, may be in error in regard to *true* honesty, but no man who *loves honesty* will ever violate that law, if he believes the law is true, because of his *honest heart*. It is the condition of the soul that makes a man a violator of law—the violation of that law is but the *condition* made *manifest*. Law is intended to protect all men's rights. That the laws

of men do not do so is because they are not framed in harmony with the Supreme Law, who metes out the *same* justice to all men. The man who obeys law is a respecter of the rights of others; the disobedient man respects no one's rights. (*g*) There could be no condemnation of a man's acts if there was no prohibition of a man's acts. There could be no violation of a prohibition if there was no prohibition to violate. There could be no sin without a law first proclaiming that sin. There can be no sin, conscious knowledge of sin, without first a conscious knowledge of the law prohibiting that sin. The little child that, trespassing in a neighbor's lot, takes a flower or fruit or what not, in the absence of any *knowledge* of the sin in the act sins not. The trees, the flowers, the fruits of the earth, all these are God's, and the child is one of His children, and the child but obeys a natural and heaven-born impulse in seeking to possess that which delights the soul. In the *absence* of an *admonition* to the contrary, this *admonition* being to it *law*, the admonition being given *before* the *commission* of the act itself, there can rest on the *innocent* child no *guilt* for *violated* law, hence *no sin*. If, after the *giving* of the *law*, the child still *persists* in the violation of the law delivered to it, be the law itself right or wrong, it *demonstrates* a *predisposed* rebellious spirit and a spirit in *antagonism* to *authority*. If, however, the child, obedient to the authority in which it has faith, refrains from any further trespassing, it shows forth a predisposition to obey constituted authority or law in which it has faith. It is the *spirit of obedience and trust in the child* which makes it respect and obey law as represented in the one delivering it. The child may not know, nay, probably can not in its unenlightenment, the reasons that lay back of that law and called for its observance from it, but if it have an *obedient* spirit and *faith* in the *promulgator* of the law, it *will obey*, anyhow.

If the law is a *perfect* law, and its promulgator a Perfect Law-Giver, conformity to the Law must result in a character who violates no law. To obey law *solely* and *only* through *fear*

(*g*) Rom. vii. 7.

of the law, is, as regards spiritual things, itself a *condemnation under the law.* (*h*) For the obedience is *not of Love, but of fear,* and the *condition* of the *soul,* as far as *love for the lawgiver is concerned, is the same as though the law were violated.*

God gave a law by Moses. This law a perfect law both as regards man's relationship to man and his relationship to God. To the obedient man it became a (*i*) schoolmaster, through faith in it as the law of God and in God as the promulgator of that law, to bring Christ to the World and the World to Christ. But, *mark it,* always through *faith* and an *obedience* to that faith which *without obedience* would be but a *dead* faith and therefore no faith at all.

Since Faith in God The Word, and in the Word, even the Book, as The Word of God, acting upon the minds of the Jewish people, their environment, upon earth and air and sky, begot a Son, even the Son of the Living God, so Disbelief or Unbelief contending against Belief even at the first promulgation of The Word begot a Son also, even

(*j*) THE SON OF PERDITION.

Of Judah Tamar conceived and out of her womb came Phares and Zarah, between whom there was a (*k*) *breach* even *from their mother's womb.* Through Phares came Christ, through (*2*) Zarah came Judas; out of the tribe of *Judah* came *both.* Begotten in *licentiousness,* upon Zarah and his descendants fell its curse by *inheritance.* As Belief grew and strengthened in the ancestors of Jesus, Unbelief grew and strengthened in the ancestors of Judas. Century after century, millennium after millennium, added to that disbelief, strengthened that disobedience. The law was theirs,—they violated it. The Word came to them as it did to the ancestors of Jesus,—they refused to believe it. The law that was delivered to Moses on Mount Sinai and which said "Thou shalt not com-

(*h*) John iv. 18. (*i*) Gal. iii. 24. (*j*) John xvii. 12; 2 Thes. ii. 3. (*k*) Gen. xxviii. 29. (*2*) There is no statement in the Bible to the effect that Zarah was the ancestor of Judas. The conclusion is of analogy and the known law of heredity.

mit *adultery,*" came to his mother as it came to the mother of Jesus; she neither cared for nor listened to the law, and the culmination of centuries of Unbelief was a

(*l*) HARLOT,

who, giving up her virtue, not under that divine influence of love for a mate, but through *Lust of the flesh,* had begotten in her a son in whom

(*a*) GREED

sat enthroned.

(*m*) Centuries of licentiousness begot her as its culmination, and the sacrifice of her virtue to a paramour of like nature, through the lust of the flesh, was the consequence.

All the evil influence of The World centered there at the moment of his conception, and the Disbelief, and Disobedience, and Lust, and Greed of the World were made a personality at his deliverance. Begotten in Lust, Lust which is but Greed, and Greed which is but Lust, were his disposition, the force, the moving principle, that prompted him and actuated him in *all* he said and did. Begotten in evil, all the evil in the mother's nature hated the child within her womb, and the *hate* of the mother for her child became the heritage and the hate of the son for humanity.

Conceived in Greed, he was a thief from his mother's womb. Hated by his mother, even from his conception to his birth, he hated the world. Love neither watched over nor cared for him, and the *heredity* which was his by *birth* was *strengthened* by his *environment.* He, too, grew into manhood, and The Word, even The Book, was his to read as did Jesus. He disbelieved it. He believed in nothing except evil *because of his own evil nature.* Every man was a thief because he himself was a thief. Every man a deceiver because he himself lived by it. Every man a liar because of his own lying nature. THROUGH *his own perverted nature* he saw all things, truths, individuals, religions, God, and thus saw all things as a *lie.*

(*l*) Ps. cix. 14; Rev. xvii. 1. (*a*) 2 Thes. ii. 3, 4. (*m*) Ps. cix. 4.

and in his own *perverting* condition of soul saw *perversion in all things*. The story of man's fall was a fable, and the Song of Solomon a feeder of his lustful mind. He read of David's sin and was indifferent to, and disbelieved in, the agony of his remorse. His mind fed on the details of the sin, lusting after the flesh in its perusal; the (*n*) condemnation of God on him (David) for his sin as thundered at him by the prophet Nathan, was by him unnoticed and uncomprehended. He read the story of Ruth, and seeing her (*o*) lying at the feet of Boaz, perverting the meaning, saw in it only evil, not seeing the purity of the motive that prompted the act or the (*p*) purity of the mind that interpreted it. The story of Jonah was but to be laughed at, and the vision of Ezekiel an occasion for mirth. Thus disbelieving the Word of God, and unable to grasp the thought that the evil which was recorded of Abraham, and Isaac, and Jacob, and David, were for just such as he, to show him that God is a merciful God and forgiveth those who repent, and loveth them in spite of their sin, and holding in ridicule the Book in which was recorded both His Word and His promises, when The Word came to him and spoke to him face to face, he disbelieved Him, and sold Him to His enemies, delivering Him up to be crucified in response to the promptings of that *developed* nature which became *his* at *conception*, even as his mother before him had sold her virtue for money, and sacrificed her womanhood on the altar of Greed

Every truth that came to Jesus came to him. He refused it. He disbelieved it. Thus each truth rejected left his heart harder than it was before, and it grew stronger in unbelief. Christ was to him an impostor, preying upon a deluded public; His miracles sorceries, his practice of virtue a sham. Thus looking upon Christ, he availed himself of the first opportunity to make (*q*) merchandise of His life, his insatiable (*r*) *greed* grasping at the first opportunity to make money, no matter how small the pittance or how awful the means of its procurement. At the last supper, coming from the council where he

(*n*) 2 Sam. xii. (*o*) Ruth iii.-iv. (*p*) iii. 11. (*q*) Matt. xxvi. 14 16. (*r*) John xii. 6.

had arranged to sell Jesus, even Jesus Christ The Word, his deceitful nature spoke a lie in a question, and (*s*) questioned Jesus as to whether he was the betrayer. Still making a denial of that which he had already arranged to do, he dipped his hand in the bowl with Jesus, and at the garden of Gethsemane gave Jesus the traitorous kiss.

Yet in that nature, so depraved, so vile, so wicked, that *symbol* in a *living character* of the great *force of evil* which then dominated the World, and which *hath again made itself manifest*, there lived one spark of Truth, which, burning through that evil mind or soul, beat with awful ray upon his terrified soul with the tremendous anger of a Just God, and proclaiming the innocence, and truth, and nobility of purpose of a Crucified Savior in that awful cry of remorse, (*u*) "I have slain innocent blood," he added iniquity to iniquity, and hanged himself to a tree, from whence falling, he "*burst open*, and his *bowels gushed out.*"

Oh! in that Truth was Love, for God is Love, and Truth and God are one, and with Love and Truth comes Wisdom, and with Wisdom Power, and Holiness, and Justice, and Mercy. Between him and his God, between him and those attributes which in their *correlative* force bring Peace, and Joy, and Rest to the soul in harmony with them, there stood like an impassable barrier, shutting out their light, his sinful nature. He saw only his own sin in relation to his own soul and his God, and having disbelieved in that Word made manifest to him, and denied Him, and delivered Him up to be crucified, that same disbelief, *one with him*, a part of his own personality, rose up to *torture* him and to keep him from *believing*, and thus to *see* the Love that doth always accompany the Truth, and to accept as an incentive to Hope within him the saying of The Word:

(*v*) "Come unto me, *all* ye that are weary and heavy laden, and I will give you rest."

Oh, the awfulness of the agony of the separation from God!

(*s*) Matt. xxvi. 25. (*t*) Mark xiv. 20. (*u*) Matt. xxvii. 4. (*v*) Matt. xi. 28.

Upon whom falls the responsibility for the begetting of such a character and the development of such a life? How much of that sin lay at his own door, and how much at the door of his ancestors? How much lay at the door of the mother, and how much at the door of the father who begot him? How much of the licentiousness of to-day lies at the door of the harlot, and how much at *thy* door, *libertine?* In how much was the *whole world* a party to the development of that character and to the Crime of Crimes which he committed? Who can answer? Do *you* judge him and sentence him? Did Christ? Did His apostles? He who knoweth the secrets of every heart, the impulse of every act, who is conversant with all the great forces which are at work in the souls of men. He, and He only can be his Judge? Is he lost? What think you? May we not hope that that one ray of light piercing that darkened soul may glow and brighten, and with its increasing rays may come Hope, and with Hope a Faith which is one with Hope, and with Faith a Hope which is one with Faith, and that the chorus of heavenly melodies may swell in joyous *unison* in that hungering and thirsting Soul? For that Son of Perdition who betrayed The Word, and following that deed heaped evil upon evil by taking his own life, there can be no forgiveness, neither for those who counsel the same destruction of one's own life, for Unbelief is an *unpardonable* sin, and never will be forgiven, and he who disbelieves The Word can hope for no forgiveness, neither in this World nor the World to come; but for that agonizing soul which cried out in its agony, *proclaiming a truth,* and in that truth denying for itself the fatherhood of the Devil, for (*w*) he was a *liar* in the *beginning* and the *truth was not in him,*—for that soul which proclaimed that truth and which it *never* could have proclaimed if it had not come in touch with the *source of all Truth,* even The Word,—for that soul there is a way that leads to God, for that one truth is in harmony with all other truth, and that truth having pierced the armor of unbelief shall lead that soul out of the darkness of unbelief, of the soul's Egypt, into His pres-

(*w*) John viii. 44.

ence, where the correlative forces or attributes, or Spirits of the Heavenly Father, even the Spirits of Truth and Wisdom and Power and Justice and Majesty and Mercy and Love, meet in a sweet and glorious *unison*.

Let him but believe. BELIEVE. Believe that Christ was and is the Son of God, and all the powers of Hell shall not prevail against that belief.

How long the agony? How long is the soul cast out? Until the demands of Infinite (not finite) Justice are satisfied. Can we therefore not leave all those who have gone before to God? He is a Just Judge—Justice in Him sits enthroned, and

(*x*) His Mercy Endureth

FOREVER.

(*x*) Ps. cvi. 1.

CHAPTER XXXII.

Christ's Temptation.

(Matthew iv. 1-4, and Luke iv. 5-14.)

"Then was Jesus led up *of* the *Spirit* into the *wilderness* to be *tempted of the devil.*

"And when He had fasted forty days and forty nights he was afterward a *hungered.*

"And when the tempter came to Him, he said, 'IF *thou be the Son of God,* command that these stones be made bread.'

"But He answered and said, 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' "

"Then the Devil, taking Him up into a high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the Devil said unto Him, 'All this power will I give thee, and the glory of them, for that is delivered unto me. and to whomsoever I will, I give it. If thou, therefore, will worship me, all shall be thine.'

"And Jesus answered and said unto him, 'Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.'

"And He brought Him to Jerusalem, and set Him on a pinnacle of the temple and said unto Him, 'IF *thou be the Son of God,* cast thyself from hence. For it is written, He shall give His angels charge over thee to keep thee. And in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.'

"And Jesus answering said unto him, 'It is said, Thou shalt not tempt the Lord thy God.'

"And when the Devil had ended all the temptation, he departed from Him for a season.

"And Jesus returned in the power of the Spirit unto Galilee, and there went out a fame of Him through all the region round about."

To understand the temptation of Jesus one must keep always in mind His dual nature — His humanity and His divinity. His Spirit (*a*) *which was Him* made *flesh*, which was also *one with Him*. His body of flesh, with its nerves, senses and demands, and His Spiritual body, even that *Mind* which, dwelling in that body as one with it, also (*b*) *abode in the Father's Mind as One with Him*.

Let the mind become deeply engrossed with a subject and it will rise into a (*c*) realm where *flesh and blood can not enter* with their demands. The more the mind is engrossed with *thought* which is an attribute of the Spirit and *its* kingdom, of the *spiritual kingdom*, and not the *fleshly*, the less it will hear or be aware of the demands of the flesh. The electrician *deeply absorbed* in some question relating to his work will become oblivious to the demands of the flesh for *its* food. In *all* other realms of abstract thought it is the *same*. The Law is fixed in God, therefore *never changes*, no matter to what it may be applied.

Christ's mind, which was Him, was seeking Truth, even God, who dwelt in Him as Him. His flesh, made *alive* by that Mind which was Him, lived as mind also. This (the flesh's) mind was a carnal mind, and was ever in opposition to Him who was spiritual. The natural man is the result of the combining of flesh and mind. When the carnal mind controls the Man, then opposition to God becomes a power, and the natural instincts, or the instincts which are in harmony with Nature, predominate. When Paul says (*d*) spiritual things are foolishness to the *natural* Man, he means the man whose mind is in harmony with and responds only to the law as it relates to Nature's and his natural body's demands. As a matter of fact, that man is only truly natural who holds the natural mind subject to his spiritual nature. When Christ's mind, which

(*a*) John i. 14. (*b*) John xvii. 11, 21-23. (*c*) John xvii, 16; 1 Cor. xv. 50.

was Him, entered into that spiritual realm where Truth (God) abides, the natural mind was left without—it could not enter that realm. As long, therefore, as Christ's mind was fixed on spiritual things only, He was unconscious of the demands of nature. When, however, He became aware of the demands of His natural body, then the carnal mind, which is of the flesh, awoke to life. In the mind which is of Nature there lives all Error as regards God, hence as Christ's mind became more and more conscious of Truth, which is of God and is Spirit, He not only received a constantly increasing amount of truth, but had to overcome a corresponding amount of Error. The carnal mind, which is of the flesh, is Error, and is the *wilderness* in the *world of mind*. Thus it will be seen He was led because of His seeking the Spirit of Truth of that very same spirit into the wilderness of Error, and suffered the temptations therein. His flesh, ever obedient to His *mind*, which was Him, responded to the condition of that mind, and every sense and nerve and muscle responded in harmony with it and led His *physical body into the wilderness that was without the natural city of Jerusalem*, even as His spiritual body (mind) was *led into that* (*e*) *spiritual wilderness which is* (*e*) *without the spiritual City of Jerusalem, even God*. We see here the *same* response of the *natural* man to the *condition* of the soul (mind) as took place in the beginning when the first man saw the spiritual trees as natural trees, (*f*) ate a natural fruit and hid behind natural trees. Thus also the *natural* man responded to the *condition of the mind* of Jacob in his awful *mental* struggle, and his (*g*) thigh was thrown out of joint. Thus Christ (*h*) sweat drops of blood when He endured the awful agony of the Garden, and thus Paul lost his sight.

Since, as has been demonstrated already in this book, the Mind can not enter into the Kingdom of Mind while the body is filled to satiety with food, the blood, (*i*) which is the life, being required for the organisms which reside in the stomach and therefore not available to the brain in which the mind has

(*d*) 1 Cor. ii. 14. (*e*) Rev. xxii. 14, 15. (*f*) Gen. iii. (*g*) Gen. xxxii. 25. (*h*) Luke xxii. 44. (*i*) Lev. xvii. 11.

its seat, it was necessary that Christ should fast. Not as a penance for sin, (Oh! what a monstrous perversion of the truth! How well doth it testify it is a child of the wilderness!) but to free the Mind from the grossness of the flesh. (*j*) Did not they fast who were his followers? Yes, but it was for the same purpose that Christ did, namely, to (*k*) bring their souls closer into *communion* with Him, even His *Word* and His *wishes*, and to purify that flesh. Can not one think deeply on a full stomach? Yes, but it demands extraordinary determination of the Mind, and is at the expense of digestion, which almost ceases. *Christ* was governed by Law, the *same as we*, in *all things the same*.

The longer Christ fasted the more His mind was cognizant of spiritual things, and the less aware of natural things. Thus he fasted forty days and forty nights, which is a figure in the Bible denoting *completeness*, *fullness*, and at the (*l*) *End* of that fast He endured His *greatest* temptation and was filled with (*m*) Supremest Power.

The mind is at equipoise with the body when it is unharassed either by the body demanding nourishment or by the body which has had a surfeit of nourishment. It is only by the body being in need of that which sustains it, and making a demand for it, that one becomes aware of what those needs are. It is always through the nerves that the animal or carnal or earthly nature makes its demands upon the mind for nourishment. The more that body has been weakened by a long fast (as in typhoid fever, for instance), the more fierce are its demands for nourishment and the means of its procurement. Christ's mind being at all times a spiritual mind, it at once reverted to the teaching of the Word which proclaimed Him the Son of God. Immediately, however, on the coming of this knowledge of the flesh's cravings, that craving made alive the Devil and He heard his Voice. But what is the Devil?

When God made Man He made Mind one with the flesh. Not only did He make Mind one with the flesh, but the Mind

(*j*) Cor. vii. 5. (*k*) Isa. iviii. 5-7; Zech. vii. 5-7; 1 Cor. xvii. 19-21. (*l*) Rev. xx. 7-9. (*m*) Rev. xxi.

was *His Mind* living in the flesh, one with the flesh, as His *Son*. This Mind having become one with the flesh, the *flesh lived as mind*, and we have the fleshly or earthly or carnal mind. But it is evident that the flesh has no mind of itself, and that it only has mind by being made one with mind. It, this fleshly mind, exists, therefore, not at all except as it is made alive by that which does exist, even that Mind which is Spirit. Whenever the flesh exerts an influence on that mind which is one with it, then that Mind which is Spirit formulates the flesh's demands into words, or interprets the demands of the flesh. When one hungers, the nerves of sensation impress the needs of the body upon the mind through the brain, in which the mind has its seat. Then the mind becomes aware of the demands of that flesh with which it is one. Now the flesh was brought *up* out of the depths, from an *absence of being*, into its own being, which is *flesh or matter, and not spirit*. The Mind (Man) which is Spirit came *down* from that Eternity of Existence and Being, and meeting that flesh which came up from Non-Existence, these two—the Mind which sprang from Him Who IS, and the flesh which sprang from that which *is not*, the *Opposite* of that Mind (God) who IS—met and became *One*. Coming from the *opposites*, and meeting thus on neutral ground, there was that *medium of existence* which is sought in all things, but never, as man, to be retained, but lost as soon as gained. Having thus met on neutral ground, they were at equipoise one with the other, but because of their *Sources* they were *predisposed* to eternal antagonism and war. As soon, therefore, as the Truth (God) came to the Man (spiritual man) who was mind and who was *one with God* in whom his life was hid, then the fleshly man (carnal mind) awoke also to its life, which was from below, and slew the spiritual man (mind). *Opposition to that spiritual man, then, is seen to be the Devil.*

But let us go farther. The flesh is the physical body. Now God gave us this body to be the house in which His mind, living as His Son, should find a temporary place of abiding. He demands that we shall minister unto its wants, keeping it well nourished with proper food, warmly clad, clean and

wholesome, as much as within us lies. The flesh is not evil in itself then, but becomes an evil only when its demands are hearkened to, to the stifling of the demands of the spirit (mind). Whenever a man surrenders to the demands of the flesh, to the denial of the demands of the spirit, then the carnal nature ((mind) which is the Devil not only has been given a voice, but has been given *life and power*, and reigns in that man, and thus the man is *dead* to God and the spiritual Life, and is *separated* from that Life. This is what occurred to Adam. If the body hungers for food, it should under ordinary circumstances receive it. We owe it to God to thus nourish. The *laceration and bruising and starving of the flesh as a penance for sin and as a thing pleasing to God is at once seen to be a monstrous blasphemy against His Nature and the Purpose of His Mind.* While, therefore, the body should, under ordinary circumstances, receive nourishment, yet if to give that body nourishment it is necessary to deny the appeals made by the spiritual nature, then that physical body must be denied its food, that the *spiritual body may not be denied its food.* This does not mean that the body must be permitted to starve, but that every attribute of mind we possess was given to us to make manifest that same Mind that Christ made manifest, and every demand of the natural man (man of nature) must be held subject to the demands of the spiritual man. The demands of the natural man (mind) overcame Adam who was a natural man, the demands of the spiritual man (mind) in Christ overcame the demands of the natural man, and *only let that natural man have a life in harmony with the will of the spiritual nature,* hence the carnal mind never received any *power* from His mind, although it received both *voice and mind because of His mind.*

We thus see what is meant when the "flesh and the devil" are spoken of. One more word needs to be added here. When the soul (mind) surrenders to the flesh and its demands, the soul becomes stained thereby; this surrender survives in that soul after the death to the merely physical body, and thus the *carnal mind,* which is the beast of Revelation, and the Devil of the Scriptures, survives in that soul which is evil,

standing forever in *opposition* to God in whom Truth abides, and *thus denying ever truth, and telling only lies.*

Now what is true of the flesh is true of what is spoken of as the "World." All things of this Earth are of the "world." Whenever we permit the earthly or carnal mind to *control* our lives, then we become subject to its loves and desires, and its treasures become ours. The natural man knows of no other world than this, and loves no other, hence when man surrenders his soul to the carnal mind, he makes this world his god, he seeks to gain as much of it as possible, and to retain as much of it as possible. These become his treasures. Thus he stands forever in opposition to the spiritual man and his treasures, who is spirit and whose treasures are spiritual. Not only so, but the devil, *even the carnal mind,* is made *alive* and given *power* in him when he surrenders his soul to the love of these things, and hate and revenge, and the spirit of the liar, the thief, the libertine, the oppressor, the cheat, the deceiver, the scandalmonger, the murderer, dominates that soul and is that soul, and their works it will do. The flesh, then, and this world and all it contains are not and can not be Christ's, for He and His kingdom are of another world, and *are* another world. Does it mean, then, that we shall not go becomingly and sensibly dressed, that we shall not be comfortably housed, that we shall not give food to our physical bodies, that we shall not cultivate our minds in the knowledge of the things of this life, that we shall not marry and beget children according to the law fixed by the Creator Himself? Nay, but in all these we must ever keep before our minds that these things are only created and here to contribute to the sustaining our life here while we develop that *True Life* which is not of Time, but of Eternity, and any expenditure of any of the forces of mind or body that has for its ultimate object the gaining of these things for *self*, or any expenditure of time or means or mind to gain clothing or food or houses or lands or gold or silver or the things of this life beyond that point which the needs of our body require, or the refusal, under certain conditions, to even deny ourselves even that which we may need (as did Christ)

that the spiritual body may have its food and be glorified and be seen and made manifest to all men, is a surrender to the carnal man (mind) and Satan reigns in that soul and it is *dead to God* and *cast out from God*.

Thus we see that it is the Mind (man) which gives understanding (which is not understanding since it is a lie) and voice and power to the carnal nature. Through the nerves of sensation which relate to the physical man came those sensations which aroused the carnal mind and gave it a voice in Christ. Yet the *Devil came not as a Personality*, for as a personality he has not now and never had a personality, but is the opposite of that Personality who IS. The "Devil," as distinguished from "devils," is the Composite Whole of the influences in the world and flesh for evil, and which arrayed themselves against Christ in the battle in the wilderness. All the evil in the world centered in one supreme influence and gave Him battle in that struggle, and this influence took on form and speech *according to that Mind* which interpreted it and gave it a voice and a hearing. To each and every soul that voice would be interpreted and therefore speak *according to the personality of that soul itself*. If that soul was familiar with Scripture, that voice would quote to him *passages of Scripture with which he was familiar*. The man suffering wrong, if he still forms his life, soul, (although he may profess otherwise) to the demands of his materialistic nature, will hear that voice say, "An eye for an eye, and a tooth for a tooth," and will follow that voice to the gratification of his revenge. If his heart is fixed on Jesus who is The Word, he will reply to that voice which says, (*y*) "An eye for an eye, and a tooth for a tooth," "Nay, for He said, (*z*) Return good for evil." To another man tempted by his appetite the voice says, "Why fast? Others drink when they desire it," and will name the names of some who do. If the man is carnally minded, he will heed that voice and fall. If he is spiritually minded, he will hear the Voice above him which says, "Stand fast in the Righteousness of Him who hath made thee free,"

(*y*) Matt, v. 38-44. (*z*) Matt. vi. 44.

and he will remain firm. The voice is always in harmony with your understanding, never more subtle in its choice of language than you are, giving to its manner of expression your manner of expression; its ideas are only the ideas you have, its information only as great as yours. It will never seek to lead you away from the path of right by speaking to you of things in astronomy if you never saw a star, but let you once see a star and every spiritual truth you get from that will be *perverted* by that voice. That voice will be just as bright as you are bright and just as ignorant as you are ignorant. The strength of intellect of the scholar, of the orator, will be its strength—no more, no less. To the lawyer it will speak through the law which is part of his mentality; to the mathematician through mathematic according as his own mind runs; to the coal-miner according to his understanding. Hence his voice is always your knowledge, which, abiding in your mind, which is one with the flesh, becomes at once his voice when the *influence from below beats upon that mind with sufficient force to be heard.* The Devil, that is, the combined *influences* of the flesh, the world and all that is below, is continuously, through the *only* channel which he can approach the soul, namely, *the carnal*, seeking to influence those who are weakened by disease, fasting, or anything that draws attention to him, (*a*) He lives in all things of the earth, he approaches man through his fleshly appetites. A man weak, worn, and weary, says to himself, "I have nothing to live for; I will be happier dead than alive; I will take my life." This is the influence of that which is below, making itself known to that man through his five senses, and speaking to him in his *own language* according to his *own* understanding.

The devil lives, but not as a personality. He is the opposite of Him who IS. He who is is Spirit, His realm a spiritual realm, His worshipers spirit. The opposite of this Being is flesh, his realm a fleshly or worldly one, his worshipers they of the fleshly world. Now it is self-evident, since mind is not flesh, that this flesh could exert no influences for evil unless

(*a*) John xviii. 36; xii. 31.

it could influence the mind to do its will. For without mind flesh is powerless to do evil. Whenever the flesh or the world exerts an influence on Mind (Man), it is always of a fleshly nature, for that is its nature. Whenever this influence or the demands of the flesh or this world so impress the soul of Man that he is tempted to cater to the flesh, in *opposition* to the demands of his higher nature, *then* is the voice of Satan heard and he is *present*. Whenever the soul (mind) *surrenders* to that voice which is present and speaking, *then* the devil is given *power* in Man as man. Whatever there is of man, natural man, will lead man's soul away from God if permitted to *control* the life. It is not the flesh itself that is the devil, but the influence which abides in it to pervert the soul away from God. From its very nature, it being the opposite of Spirit, it would exert an opposite influence. So as to the devil, he being the opposite of Him who is a Personality and Mind he can not have either personality or mind of himself. It is not the world that is the devil, but the *influence* for evil that abides in all things of this world, perverting the soul away from God. They become an evil *only* when man *surrenders his soul to their worship*, thus permitting them to pervert the soul away from the *true worship*, even God.

Whenever the soul of man becomes *subject* to either the world or the flesh, then that soul will become *perverted* by these lusts which are of the world and the flesh, and will *live for them and not for the Spirit*. Whenever a man, listening to the voice of the flesh, *lusts* after the *flesh*, then this *influence* which we call the Devil, in contradiction of that *Personality* which we call God, is made *alive* in that man, becomes the personality, and is made a *living, thinking personality for evil* in that man *as that Man*. Whatever is in opposition to God, *that* is the Devil. Whatever perverts the soul away from God, *that* is the Devil. There is no evil in a deck of cards themselves; the evil lies in the cards as part of the things of the World to arouse in man that spirit of greed and desire to live off of the misfortune of his brother, and indifference to that brother's welfare, and to neglect the things of God for the

things of the World. There is no evil in a game of ball *properly conducted* and *played*, but to the contrary, such sport under above conditions is a benefit to the individual so engaged, physically and mentally, as well; the evil lies in the game as part of the things of this world to arouse in man that which is carnal in his nature and rowdy base ball and the engendering of evil passions result. Thus Paul in writing to the (*c*) Corinthians makes mention of the temperate life of those who strive for the mastery in temporal things. Paul says that we (Christ's followers) are temperate also not to gain a corruptible, but an incorruptible crown. Whatever will make strong the body, giving it health and vigorous life, will be a strength to that soul (mind) within that body if it be entered into and carried on in the *same Spirit*, even the Christ-spirit, with which Paul and his brethren lived their temperate lives. Thus *these things* can be a *blessing* or a *curse* to man just in proportion as they control man or man controls them, just in proportion as the body with its *perverting* lusts, greeds, desires, inclinations, control the soul (mind), or the soul in touch with its Monitor, even Christ Jesus, keeps in subjection that body. There is no evil in money itself. Does the transferring of a metal into a disk representing a certain amount of purchasing power, or paper into a commodity or an instrument called "money," give to it evil attributes? Money is but a means provided for the *convenience* of man to facilitate and make easy the exchange of commodities. Is not that a blessing? It is only when it becomes, because of its relationship to the things of this world, a means to fix man's soul on it in love, and bring in its train all those evil things on which the carnal man's mind is centered and lead man's soul away from the *true* love, which is a love of God and spiritual things, that it becomes the (*d*) root of all evil.

Thus it will be seen that while the Devil is not a Personality having a separate and *personal* existence, yet nevertheless he lives and exerts an influence for evil. When the command came to Adam, immediately his *flesh*, made *alive by mind*,

(c) 1 Cor. ix. 25-27. (*d*) 1 Tim. vi. 10.

recorded upon that mind, through the nerves, the sensations from below, and that mind became cognizant of them and *interpreted* them. The disobedience or sin lay not in *hearing* that voice, but in *believing* it. Having *believed* it and *obeyed* it, there was *stamped upon the soul of man*, to *survive* after the death to or separation from that *body through which came the temptation*, the conscious knowledge of that sin of disobedience, because it was the *soul that sinned*, and the agony which that knowledge will bring.

The Devil, let it be repeated, is an influence having no language, and voice using language, unless that influence is exerted upon an *individual* who has *both understanding* and language, when it will at once speak to that individual according to that understanding or knowledge or information, seeking always to *pervert that understanding*. The more evil there is in the World, the more sin and the more virulent that sin, the more foulness, the more corruption of soul or mind, the greater that *influence*, which is the Devil, and the more deadly its effect on those who *believe* it, when it, acting upon their *mind* through the *senses*, uses *their language* and *their understanding or knowledge* to *pervert their own soul* through a perverting or *lying teaching* of that knowledge, dragging it down to its own level. What the individual knows, that *fleshly* mind, made *alive* by the soul which feels its influence, knows also. Hence the more intelligence there is in the individual upon whom this influence is exerted, the more intelligence, *seemingly*, there is in this voice made alive by the knowledge of the presence of this intelligence. Hence, the more brilliant the soul, the more dangerous it becomes if it becomes a victim to this perverting influence. To such a one, whose heart may have a true conception of some of the attributes of God, and who can not harmonize them with some of the accepted teachings of Him, this voice will come in all (*d*) subtility, (*e*) like unto an angel of light, and speaking to this man in his own voice, which is the voice of this evil influence, in accordance with the knowledge of the Scriptures which he (this man) has,

(*d*) Acts xiii. 10. (*e*) 2 Cor. xi. 14.

will pervert that knowledge to his own perverted level, and drag the soul down to ruin, a *believer* in and a *teacher* of *lies*

Christ's mind was a *perfect* mind. It was therefore an exceedingly *sensitive* mind to *all influences*. It had that perfection of sensitiveness which can only belong to that mind which, perfect in all its attributes, is the temple of The Holy Spirit. When, therefore, He had fasted forty days, the influences for evil, which were stronger when He was here on earth than they have ever been before or since, beat upon His brain, through the highly strung nerves, crying out for food, for the body, with *terrific energy*. Wherever the battle rages the fiercest between the flesh and the Spirit, there all the influences that in their composite whole go to make up the Devil do congregate. In this supreme test of His *faith in God and His Word*, The Word in Him and the *influence* made *alive* by that Word, even the Devil who *was that influence*, fought for His *soul*. For when this *influence* beat upon His brain through the nerves, the mind, one with that brain, *interpreted* it. His mind, being a *spiritual* mind, and fixed on The Word, at once interpreted that influence and gave to its influence the *true* interpretation, which was as given in the text. There are two voices continuously speaking to man. One is the True Voice, even God, who is the Truth, and the other is His opposite, and therefore a liar in all things. God who is the Truth speaks to man through Truth; man comes in touch with Truth through his spiritual nature or through his mind, and then makes that truth with which his soul is in contact intelligible to himself by interpreting it and presenting that interpretation to himself in a language with which he is familiar. Thus, if God, who is the Truth, should speak to two men of different nationalities speaking a different tongue, by or because of these men's souls, each coming in touch with the same idea or truth, they would each interpret that truth, and that truth would be interpreted in the language which each spoke. Each would hear that truth, voice, speaking its own language. Now God presents the truth to man whenever man's soul occupies a plane which brings him into touch with that truth, but it frequently hap-

pens that while one may feel this truth or idea or thought forcing itself upon his soul for a hearing, the soul itself does not comprehend the idea sufficiently to interpret it, and to *formulate that interpretation into language making the idea comprehensible to himself*, hence one frequently hears one say, "I know what I want to say, but I can not say it," and every one who has ever meditated deeply on any subject has been made conscious of this elusiveness, and has given up in despair of grasping the idea beating upon the brain for a hearing.

Language is not therefore of itself a thing of any force whatever, except as a means of making known an interpretation. The *same language* may record the *interpretation* of that voice of all Truth and the voice of all lies. Thus Adam, interpreting the voice which came from below through the flesh, heard it make use of the words, "Ye shall be as gods, knowing Good and Evil," and later the voice from above which was the Voice of Truth said, "the man has become as one of us to know Good and Evil." Now the statements as far as the language goes are the *same*, and it is only as we look beyond the mere statements to the *spirit within* that first statement, and the *source* that *made use* of that statement, that we see that first statement as a *lie* and its Source a *liar*, even as the last statement was *true* and its Source the *Truth*.

The World is here. The flesh is here. They are not the Devil. There is no devil in either, but let either of them present to the soul sensations which, acting upon that soul, and interpreted by that soul, speaks to it of things which will lead that soul away from the True Voice which is a *Personality*, and that World and that flesh will be exerting an influence on that soul which is Evil—and that influence is the Devil. If Man surrenders to it, his soul becomes linked to this spirit of death in carnal things, and, dying to the body, can not of itself escape the agony it brings to the soul.

When Jesus interpreted the voice from below it, the voice said to Him, "You have read the Word; you claim that that Word proves you to be the Son of God. Now, if you are what you claim to be, you must have the same power that God has;

if you have the same power that He has, you should not hunger. Show your power by commanding this stone to become bread."

Here was subtility. Here was ingeniousness. Seeking in the very name of Truth, Truth's defeat. For He *did* believe that Word, and the Word within Him and the Word within the Book both proclaimed Him as The Son of God. This was all true, and He knew it. He *knew* that, as the Son of God, He *had power* to transform those stones into bread. Herein lay His danger, for in the moment he obeyed that voice of the flesh, that voice from below, which received *life* from the *statement* which it made, but which was *no part of the Truth*, that voice which was the demands of the flesh and the World, and all Evil, that moment would He demonstrate His belief in the voice from below, and, by implication His disbelief in the Voice from above, and would thus make manifest that He was *not* the Son of God, but of the Earth, earthy, as was the first man. If He had commanded that stone to become bread, He would have *failed*, for the power lay with the Son of God, and the Son of God could *never* disobey His Father's Voice It was because He *was* the Son of God, even the Word which is the Truth, that He refused and made the reply He did. A Son of God could say unto the mountain, "Be thou removed into the Sea," and it would be done," but a *Son of God would never thus seek to use his power* to gratify an idle whim or for his own glory, and should one seek to perform a miracle to *prove to himself* that he was the Son of God he would *fail*, and the same *faith in God* that gave Christ power to perform His (*b*) *first* miracle *kept Him from trying to perform any previous to that to prove to Himself His Sonship!*

To Adam this temptation came, made alive by The Word which dwells in all things. He believed a lie and fell and died (was separated from God who is Life), as the Word said he would. Christ, too, would have fallen if He had believed in that voice which said, "Make bread out of the stones." Adam believed not The Truth, and fell. Christ *was* the

(*b*) John ii. 7-11.

Truth. Adam being a natural man, believed that which his senses were cognizant of; Christ being a quickening Spirit, believed that which His Spirit was cognizant of. The Devil lied to Christ as he did to Adam, proclaiming to the man of flesh that certain prerogatives were his that really belonged to the Spirit. For it was the man of flesh in Christ, as in Adam, that received those sensations which were the voice of that from below. It was the mind of Christ, as it was the mind of Adam, that interpreted those sensations from below: but Adam's mind, being a carnal mind, was fixed on carnal things and fell. Christ's mind, being a spiritual mind, was fixed on The Word, and thus interpreting these sensations, which were made alive by His mind, they spake the words of His understanding, seeking thus by a perversion to pervert His Soul. But that same Word which, dwelling in that mind and one with it, gave life to that which the Devil spoke but was no part of Him, alert to the maintenance of His own integrity, replied, that "man must not live by bread alone, but by *every* word of God."

When The Word spake to Adam, and proclaimed itself in the command as the custodian of the knowledge of Good and Evil, the evil influences centered in the carnal mind was made *alive by that Word*, and interpreting that command according to its (the carnal mind's) own personality, declared God a liar. The mind of Adam, receiving that message from The Word, received *all truth* in that message. In that Word which spoke this command, then, *was the knowledge* of good and evil. With the message, therefore, there also went the truth that The Word, even *God*, *had* this knowledge of Good and Evil. The carnal desires, beating upon Adam's Mind and finding mind and voice through the mind and understanding of Adam, became as alert in its comprehension of its *perversion* of this truth that the Word had the knowledge of good and evil, as Adam's mind was that this word contained the knowledge of good and evil. So this evil influence which centered in the carnal mind, and which made alive by Adam's mind spoke with his mind according to its nature, said to

Adam, "Do you not perceive that God lives forever, that *He* can *never* die, and that *He* has this knowledge of Good and Evil, and that that is the separating line between you and Him, and that if you eat of this tree, you, too, having this knowledge, will be a God," or, in the words of the Book, "Ye shall not surely die, for God doth know," etc., etc. Yet the flesh, that evil influence emanating from it, that old Devil, lied. For the *man who obeyed his voice did die*, and *lost his likeness to God also*. In all things, the flesh, while made alive by that Word, yet surely lied, by perverting the *meaning* of the truth that was in that Word, and *using it to teach a lie*. The Word was *The* Truth, and spoke the truth; the carnal mind was the liar, and spoke a lie. (*e*) He was a liar in the beginning, and *the truth was not in him*.

In Christ this Word was *personified*. He had studied The Word in the Book, and the Word in the Book and The Word in Him both testified that He was the Son of God. That He made all things. Within Him He knew was the Science of all things in which the brilliancy of art, of science, of astronomy, of government, of authority, of dominion, of power, had their Source, for in The Word, *which was Him*, dwelt *all* this power, and *He* was its *Source*. That Power by which cities were built, and nations developed, and governments inaugurated, and kingdoms established, and monarchs enthroned, was vested in The Word by which *all things consist*. This, all this, The Word, becoming more perfectly understood as His mind was freed more and more from the grossness of the flesh through His long fast, had revealed unto Him, and He *then* fully realized *Himself as He was*, the *Center* and *Source of all Power*, The Word in His Omnipotence. Having attained to this height where He understood Himself as He was, behold, He hungered, and His mind thus being diverted to the flesh through its demands, all the influences for Evil of The World entered in through the nerves and senses of that fleshly body, and receiving voice from the mind which dwelt in that body and with which The Word was one, the carnal

(*e*) John viii. 44.

mind's comprehension of the *perversion* of that knowledge which existed in that mind was *equal* to the *truth* which that mind had, and which was embodied in The Word, *one with that mind*. Not that *His fleshly mind believed* that He *was* the Son of God. It said, "*If* thou be the Son of God," etc. *If*—thus raising a doubt in the mind of Jesus at the first word as to His being the Son of God, which He *believed* He was. Following it up immediately with the demand for the *proof*. Thus approaching Him, "You *believe* you are the Son of God; you have been *led to that belief* by the Book which is called the Word, and by that Voice within you which you call the Word and which you have been led to believe is You. Now, you can prove to *yourself*, and answer in no better way the *doubts* which *assail* you, than by exercising that Power which you as the *Son* of *God must have*, and make bread out of these stones. You would be justified in thus using that Power if you have it, and you have it if you are the *Son* of *God*, for God gave you that body. He ordained that it should live by bread (food); it is your *duty* to *care* for that which *God* has *given you*. There can be no sin in ministering to it, therefore"; or, in the words of the text (for all evil and all things relating to that particular temptation found voice and was embodied in the words Satan uttered), "If thou be," etc., etc.

Hast THOU ever heard that voice of the Pit? Oh, how many tempted to do that in which there was profit or gratification of some natural desire have heard that voice of the carnal man, the voice of the man of flesh, who came from below out of the Pit, say, "You have your family to maintain. God has given you that wife, that child, these children. You assumed certain obligations when you took upon yourself the duties of father, husband. It is your duty to fulfill them." Or to the one tempted by his love of display and the ambitions of the carnal man to erect a palace for a home, "See the large amount of labor you will give employment. These men *need work;* they *must* have work to *live* and *provide* for their *families*. How much *better* to *thus* use your means and furnish honest toil to honest labor than to *hoard* that money as some do."

Or to the financier controlling vast properties which he is tempted to so manipulate as to raise the price of that which he controls that he may, by this means, increase his store of *earthly* treasures, "You are justified in doing this, for your property is your own, to do with as you will, and besides, while the aggregate of your gains are very great, yet the increase is so little that no one person is affected very much thereby, and then, if you don't do this, you can not carry out those schemes you have to *benefit* and *bless* Humanity, even the building of churches, the endowing of colleges, the establishing and maintaining of hospitals, the erection of libraries, the equipping and sustaining of scientific bodies of research and exploration." Or to the libertine tempted by the lust of his flesh, "These passions are part of man's nature; he would not have been given them if they were not to be exercised. The house of harlotry thus ministers to that part of man's nature and preserves the virtue of the innocent from man's lust." And hearing this voice, *believed* it, and *thus testified* that *he who believed* this *voice* was *not* the *Son of God!* With the *truth* teaching a *lie!*

What a reasonable request for Jesus to grant, and thus also *prove* He *was* God's Son, and forever settle His doubts, for He did *hunger* and *need* food. Yet to obey meant the overthrow of His soul, and the loss of that power which He did have. For God gave Him that Power and made Him the Word that He might through that very same Word, encouraged and upheld by His Spirit, sacrifice the man of flesh and live to the Spirit, deny self and live for others, *use it not for self, but in the labors of the Carpenter's bench, in humble toil with the world of toilers earn His bread, and use His Power for*

HUMANITY.

What a perverted, what a wretched, what a lying conception of the nobleness of that soul which paints Him, or conceives of Him, as lengthening the timber, by the Power of the Word, which, through an error of judgment, had been sawn too short, or performing the many miracles credited to

Him by those who comprehended Him not, using this Power for His own personal ends. He would have been unfit for that Power had He obeyed the demands of the flesh. He would have shown Himself, not the Son of God, but a *man* succumbing to *man's* temptations; one called, but not chosen. Resisting it, overcoming it, rising superior to it, He registered by His own act the seal of His Sonship, and received into His sorely tried and tempted soul the (*f*) ministration of angelic messengers, and rising into the sublime heights (*g*) where no temptations can be heard, and from whose lofty eminence evil is forever debarred, He returned unto His people in the Power of the Holy Spirit.

Satan stood at the threshold of a *closed door*, even the door of His soul, which is His mind, knocking, through the nerves beating upon that mind through the brain, and making that influence which centered in those sensations known to Him. He (Satan) standing on that threshold, and receiving mind, and understanding, and knowledge, from that mind which was within, and seeing that mind, and that knowledge, and that understanding, as *only* the *fleshly* mind *can* see it, and therefore receiving mind, and understanding, and knowledge, in a perverted sense, or way, exactly *contrary* to the Truth, he sought to enter in at that closed door and possess that Mind, which, *one with the Word*, had *given Him life*. (*h*) *Without* that mind, standing on the threshold, soliciting entrance, were sorcerers, and liars, and thieves, and whoremongers, and oppressors of the poor, and adulterers, and witches, and wizards, and astrologers so-called, and scandalmongers, and lovers of the world, and of vanity, and of riches, and of worldly power, and adulation, and the souls of men grown fat in worldly riches through the prostitution of God-given abilities to the accumulation of wealth through the oppression of his weak brother who lacked both ability and desire, and all evil; *within* that mind, standing at the entrance, one with that mind, barring the entrance of any and all evil to that mind, was

(*f*) Matt. iv. 11. (*g*) Matt. iv. 11. (*h*) Rev. xxii. 15.

THE WORD.

Entering in, that mind would have been perverted to the level of all that was without, and below, and would have done its work, and the Word would have departed from that soul, for The Word can not *be one* with Evil. Secure in the strength of His faith, pure in thought, truthful in spirit, loving, and trusting, and believing The Word which was in Him and was Him, He met the Enemy, with *all* his forces, upon *this Earth*, in *this* world, *in the flesh*, upon *his own battle ground*, and gained the

VICTORY.

The same forces stood at the mind of Judas. The door was wide open, there was no one standing in opposition at the door, for he had closed the door to Him who would have saved him; the soul *within* was in *harmony* with the influence from *without* and from *below*; upon the portal of that door was written the words, "Welcome, enter in." They were in harmony one with the other. The combined forces of evil centered in one great force, even Satan, (*i*) entered in and took possession of that soul, and leading that soul with his own insane hand, claimed him as his own Son, and in the (*j*) traitorous kiss of his son proclaimed his own traitorous nature.

To each he offered that which each could comprehend. To each he lied. To Judas he had lied repeatedly, and Judas receiving these lies as truth *because of his own lying nature* and *disbelief in all that was true*, believed Christ to be a liar, a sorcerer, a deceiver, and that in addition to the money he received he would receive the applause of the multitude, who were conspiring to kill Him. In all he lied, and in none more truly than (*k*) that those who had bribed him to betray the Savior would honor him. He gave to him that believed him and surrendered to him, not honor, and glory, and life, but dishonor, and ignominy, and death. *These were his, and these were all that he could give.*

(*i*) Luke xxii. 3. (*j*) Luke xxii. 47, 48. (*k*) Matt. xxvii. 4.

He *lied* to Jesus when he said to Him, as he showed Him the nations of the Earth and their glory, "All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it. If thou therefore will worship me, all shall be thine." (*l*) *These were not his to give.* Standing upon the threshold of that soul, or mind, having had his presence made known by the knocking on the door through the evil influences of the World, which, beating upon that mind through the brain, acted upon by the nerves which carried these sensations to it and made that mind cognizant of them, he *attracted* Jesus' attention to that which *The Word, which was Him, saw,* and which flashed before Him in their entirety because of the Eternity of all things which resided in that Word and which makes *all things ever present* to that Word. Did you ever, in a moment of great danger, which seemed hours, but was ofttimes only the fraction of a minute, have your life from childhood to that time pass before you in review? That is the eternity which abides in your soul, *even the Eternal Truth,* and which will at His (*m*) coming stare you in the face in a moment of time. Thus, He who was The Word, and in whom all Truth abided and was ever present, having that mind diverted to things of earth by these evil influences which have their home in this world, and whose Prince Satan is, — He saw, in a moment, all the world, and its splendor, and its grandeur, and its power, and its glory. The mind thus diverted by this influence, and cognizant of it, interpreted what it said, it receiving voice and knowledge, and understanding from Him, and *perverting* or *misconceiving* all these, that he might deceive Him through a lie. Being the *composite whole* of forces which were altogether carnal, and therefore incapable of understanding the Truth or believing it or knowing it as the Truth, he saw all these according to his own carnal nature, and sought through this voice and this knowledge and this understanding to teach a perversion and pervert His Soul. So he said to Jesus, claiming that which

(*l*) Rom. xiii. 1; John xix. 11; Rev. xxii. 24. (*m*) Matt. xxiv. 50-51; Mark xiii. 35-37.

was in that Mind as his own, "*I* have all power; I can make and unmake nations, build and tear down governments, disestablish and establish kingdoms; their glory *I* give them, their days *I* number; *I* can make their rulers do my will; *I* can make a nation disappear at my word; *I* can bring another into existence at my pleasure; *I* can bring up the treasures from the earth which enfolds them, and can plan the ships and can direct the commerce that enrich these nations. All things in earth are mine, and *I* have power over all things, to *will them to do my will;* these will I give thee, if thou wilt fall down and worship me, for these have been given me," or, as recorded in The Word, "All this power will *I* give thee," etc., etc.

Oh, what subtility! What a traitorous kiss! What a treacherous solicitude! What a Lie!! "Why struggle for bread, and in the poverty of the laborer's home eat its scant food, and wear its cheap and coarse apparel, and endure its monotonous grind and its ostracism from the best society (?) so-called, and all the attendant discomforts which go with it, when you have but to say the *word* and nations shall salute you?"

How devious are thy ways! How treacherous thy kiss! How he did pervert the teaching of that Word by the *perverted meaning of which he lived.* For IN CHRIST there *did* dwell *all* this power. Christ knew that He could out of the earth make bread, and out of the air bring nourishment, turn stones into gems and mountains into rich minerals, by the superlative greatness of His knowledge rule kingdoms, and by His power overthrow dynasties and make them do His will and serve Him and glorify Him.

The flesh, made alive by the mind in it (even that mind in which The Word dwelt, that Word which was made flesh), directing attention to it (the flesh) by its cravings, and receiving through its *senses* the influences which were in harmony with the flesh, claimed to be that Word and to have that power. *The flesh made this claim.* The Word, which was in that mind or soul *which was one with that flesh,* claimed this power as its

own, and demanded that soul's worship, and to that Word He gave His faith, and believing it said to the tempter which spake to Him through the flesh, "Get thee behind me, Satan, for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve' "; or, in other words, "Stand not before my face, hiding from me the face of my Father, but get thee behind me that I may see His face"; or, in other words, "Thou flesh, tempting me with thy lusts; thou world, tempting me with thy vanity; thou Devil, tempting me with all the power of the pit from which thou sprang, leave me, for I worship God, and I do but serve Him when I, *though living, am dead to thee and alive to Him;* when I sacrifice thy lusts for His works, when I forget self in my sacrifice for others, when I exercise that Power in His name, *which is His character;* when I heal the sick, give sight to the blind, make the lame walk, give life to the dead. For thus do I make *manifest* Him who abides in me, who cures the sin-sick soul, opens the eyes of the spiritually blind, gives strength to the tottering soul, and life to those dead in sin, binds up the wounds of the broken-hearted, cheers the despairing, speaks of hope to the oppressed of every land, comforts the dying. The intellect which I have, the power which I have, the *same* power by which governments are established, and kingdoms overthrown, is the gift of The Word, and thou canst neither give nor take away that which thou didst never possess."

He (*n*) *believed* The Word. The Word in Him, and which was Him, bore testimony to the truthfulness of The Word in the Book, and when Satan approached Him with a lie, *perverting the meaning of the Word* which he *quoted* to gain credence for that which he said, Jesus answered him with The Word in *its truth*. Later, when this struggle and this victory had revealed to Him in its *complete* sense the mystery of the struggle of Good and Evil, and the consequences of succumbing to that evil, He said, (*o*) "What doth it profit a man if he gain the whole world and lose his own soul." In this terrific combat He received the revelation of that which He taught.

(*n*) John x. 35. (*o*) Matt. xvi. 26.

(*p*) Made *perfect in Wisdom by that* which He *suffered.* But it was The Word which *He* knew that Satan, knowing also *because of His* (Christ's) *knowledge, perverted the meaning* of to his own perverting ends, and it was with The Word which He then knew that He answered him. Faith, faith in the Word the *sustaining cause,* — faith, faith in the Word, *that faith made alive by action,* that gave the victory. Of what good would faith in the Word have been to Him if it had not been *faith with works?* It would have been a *dead* faith, and His soul would have died with it. So Satan comes to the soul of every man. To those still without the kingdom of Truth he comes as he did to Judas, to all he lies. There is no Satan having power over that soul until that door is opened, and he enters in and occupies that mind, then the soul becomes a devil, and the devil's work it will do. When a man becomes angry at his neighbor, and hates him and wishes or does him evil, it is because he has permitted *his* animal or fleshly or carnal mind to control *him,* and *he* is a devil.

It will be seen that these spiritual *forces* of evil are all the result of the evil *condition* of men's minds, and are given power just in proportion as that mind is evil. There can be no Satan having *power* in the individual if that mind is in harmony with Christ's mind, for the spiritual mind will ever hold the carnal mind subject to it. *It is man that gives power to Satan, and not Satan that gives power to man,* by man doing the will of the flesh.

The temptations which came to Adam and which came to Christ come to all men. Our standing or our falling depends altogether on how much *faith* we have in the Word and how near the *condition* of our hearts is in harmony with that Word. If we have an *abiding faith* in our hearts equal to *all* emergencies, we *can not fall.* For the kingdom of heaven is within you; and if Christ abides in the heart, then the temptations of the world, the flesh, and the Devil, can not harm you. If Christ abides not in your heart, then Satan does, and his

(*p*) Heb. ii. 10.

kingdom is your kingdom, and your kingdom his. (*v*) "But let him who thinks he stands take heed lest he fall."

Satan always approaches every man according to that man's personality, and his misconceptions of the Truth will be at equipoise with that soul's knowledge of the truth. The *only way* that man can escape accepting these misconceptions of the truth is to be spiritually minded — that is, to not only *know* the Word, but to have an abiding *faith* in the Word as *the* truth. For immediately on the coming to the knowledge of the Word the carnal mind will seek to give to that Word its own meaning, which, of course, being opposed to the spiritual, will be a lie and a perversion.

To the man who is tempted through his appetite to drink liquor, and who is admonished by friend, the Word or other source, and who will have brought to his memory the sayings of the book, in its condemnation and opposition to drunkenness, this same Satan will quote the drunkenness of Noah, and in the declaration that he was righteous before God, and yet got drunk, will seek through The Word to overthrow The Word. If The Word within man replies that "while the Word records Noah's drunkenness, therefore he was drunken, at the same time it nowhere gives approval to his drunkenness, but, on the contrary, said when He came to earth, that (*w*) "no drunkard could enter the kingdom of heaven," then he will quote Paul's letter to Timothy to (*x*) "take a little wine for his stomach's sake," knowing full well if *that* man takes a little he is his, and that Paul alluded to a *remedy* for a diseased stomach, and not a stimulant for a diseased mind or appetite. To the soul striving to be obedient to the Word and who seeks obedience in baptism, he points to the sprinkling hand or pouring water, and quotes the sprinkling of the blood upon the lintel of the doors, or the passage which says, "I will pour out my spirit," or the passage where it says, "sprinkled from an evil conscience," or to the baptism of the Holy Spirit, and thus seek by perverting the meaning of these to make that soul believe a lie, and act on it. To the man whose *faith in the*

(*v*) 1 Cor. x. 12. (*w*) 1 Cor. vi. 10. (*x*) 1 Tim. v. 23.

Word is *weakened* by that which the *natural man knows*, and who reads that Christ was begotten by the Holy Spirit of a Virgin, Satan perverts the meaning of that Word to his own perverted nature, and to the struggling soul losing its faith he egotistically proclaims that there could be but one way in which He could have been begotten; that is, as other men are begotten, by the laws of procreation, — that Joseph was his father, even as Mary was his mother, and the soul thus tempted (*y*) *denies the Word, believes a lie*, and, believing, becomes a teacher of a lie, and teaches men that His body was the result of the law of procreation, as are ours, and He is no more God than we, thus making both Him and The Word liars.

To the business man he opens up the way for the disposal of damaged goods; to the manufacturer, of adulterated articles; to the farmer, of diseased stock and doctored produce. He is as subtle in his lies as the Spirit of Truth is honest in His revelations.

Christ gave the mechanic the brain, and into that brain instilled the wisdom that fashioned the vessel that carries the commerce of the world The glory of it is His; the perversion of that gift and the product of that gift to selfish ends is Satan's work. The glory, Christ's; the shame, all Satan's. The brilliancy of the reign of a King, his costly palaces, expensively arrayed courtiers, well drilled and magnificently accoutered armies, his fleets of men-of-war, the magnificence of his surroundings and his kingdom, all these are the gift of The Word to man. He gave to the artisan the wisdom that planned the palace, that fashioned the garment, that drilled the soldiery, that builded the men-of-war. All these were but the creation of creatures using the *wisdom He gave them;* the perversion of wisdom to gratify and satisfy the lust of the individual or the nation for power, and display, and vanity, and oppression, and the shedding of man's blood, the gift of Satan. The glory, the gift of Christ Jesus, The Word; the shame, the gift of Satan. Each gives that which he has to give. (*z*) "Do you gather grapes of thorns or figs of thistles?

(*y*) Luke i. 34. (*z*) Matt. vii. 16.

or receive that which is Good from that which is Evil? The seed that germinated in the ground, developed into the tree, was transformed into the lumber, and enriched that palace in a beautiful wrought piece of furniture, received its start and its completion from the Word. The marble that formed that palace, from the time that atomic matter began to coalesce until it reared its polished surface in that palace, was the work of The Word. The *greed* that clutched that artistic piece of furniture from the illy paid or oppressed workman, or reared that palace upon the bleeding hearts of his oppressed subjects, came from Satan, and was his gift. The good that was in the brilliant reign of that king came from The Word, the evil from Satan. The rostrum reverberates with the polished sentences, rounded periods, flowery language of the scoffer at His Word; that same Word gave to him that ability, that charm of manner and entrancing delivery; the perversion of it, to the destruction of all that elevates, and chastens, and makes pure, to the destruction of the religion of Him from whom has come all things to be desired, is the work of Satan. To every one his gift according to His will, for the use of which each stands responsible. To-day the world looks back upon the nations that have disappeared and upon the history of the kings who ruled them. They see the glory, the *true* glory, of those nations and their rulers was that which harmonized with the teachings of the Word; the shame belonged to that which was antagonistic to it. That which gave them their glory lives to-day in the government of the kingdoms of the earth, and is cherished as a priceless treasure; the evil of their reigns lives only as a memory to their eternal shame, suffering under the anathema of all men. Men mark their sepulchers with expensive tablets of marble, seeking thus to perpetuate their names and receive the glory which the marble slab will give them. Generations to come will look upon that tablet and admire the skill and ability of the artisan who carved it, and bury under an avalanche of withering contempt the memory of that person who could thus gratify the lusts of the carnal mind for display, while his neighbors' children hungered for food.

Palaces are built, and grounds landscaped, and millions expended to gratify the lust of some Dives for display. Generations to come will look upon that noble pile of marble, admire its columns, delight in its frescoes, rejoice in its landscape, and see in it all a *living monument of shame*, speaking in its own way of the *greed* and *selfishness* and *vanity* and *lust of the man* who spent his treasure in building, while on every hand the widow cried for shelter, and her fatherless children for bread to nourish the body and clothing to keep it warm.

All the glory Christ's and His children — all the shame Satan's and his children. The glory, even the glory of palace, and landscape, and mausoleums, and governments, and tongues, and dynasties, His; finding life in the wisdom which came from Him. (*a*) These must pass away. They are but the reflection of that exceeding great and true glory, which doth abide in Him, even the glory which was made manifest in a Son, and whose correlative magnificence found expression in His self-abnegation; who, possessing all things, (*b*) had not where to lay his head, who healed the sick, gave sight to the blind, fed the hungry. (*c*) Whose glory is not of this world, but is found in the transcendent splendor of the Spirits of Wisdom and Justice and Power and Majesty and Truth and Mercy and Love, which, meeting in their correlative fullness in Him as

The Holy Spirit of The Word,

brought His Soul into sympathetic touch with the misery, and hunger, and want, and sorrow, and distress, of All Peoples, and All Climes, and All Ages, and which found its true glory in ministering to their wants, and upon the Cross made the last great sacrifice for

HUMANITY.

(*a*) 1 Cor. xiii. 8. (*b*) Matt. viii. 20. (*c*) John xviii. 36.

CHAPTER XXXIII.

Baptism.

John xx. 27:

"Then sayeth He to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand and *thrust it into my side;* and be not faithless, but believing.' "

John xx. 16, 17:

"Jesus sayeth unto her, 'Mary.' She turned herself, and sayeth unto him, 'Rab-bo-ni'; which is to say, Master.

"Jesus sayeth unto her, '*Touch me not;* for I am not yet *ascended to my Father;* but go to my brethren, and say unto them, I ascend unto *my* Father, and *your* Father, and to *my* God and *your* God."

Matthew iii. 11:

"I indeed baptize you with water, but He that cometh *after* me is mightier than I, whose shoes I am not worthy to bear; *He* shall *baptize* you with the *Holy Spirit* and with *fire.*"

(*s*) John did "baptize in the wilderness, and preach the baptism of repentance *unto* the remission of sins."

Matthew iii. 13-16:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbade Him, saying, 'I have *need* to be baptized *of* thee, and comest *thou* to *me?*'

"And Jesus answered and said unto him, 'Suffer it to be so now; for thus it becometh us to fulfill *all righteousness.*' [Right thinking, right doing.] Then he suffered him.

(*s*) Mark i. iv.

"And Jesus when He was baptized went up *straightway out of the water*, and the heavens opened unto *Him*, and *He* saw the Spirit of God descending *like* a dove and lighting upon Him, and a voice from Heaven saying, '*This* is *my beloved Son*. Hear ye Him.'"

Acts xix. 1-5.

"And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, 'Have ye received the Holy Spirit since ye believed?' And they said unto him, 'We have not so *much as heard* whether there be any Holy Spirit.'

"And he said unto them, 'Unto *what* then were ye baptized?' And they said, 'Unto *John's* baptism.'

"Then said Paul, 'John verily baptized with the *baptism of repentance*,' saying unto the people that they should *believe* on *Him* who should come *after* Him.

"When they heard this they were baptized in the *Name (character)* of the *Lord Jesus*."

1 Cor. i. 12-17:

"Now this I say, that every one of you saith, 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.' Is *Christ* divided? Was *Paul crucified for you?* or were ye baptized in the *name* of Paul?

"I thank God that I baptized none of you but Crispus and Gaius, *lest any should say that I had baptized in my Own name*

"And I baptized also the household of Stephanus; besides, I know not whether I baptized any other. *For* Christ sent me *not to baptize*, but to *preach the gospel*."

Mark xvi. 15, 16:

"And He said unto them, 'Go ye into all the world and preach the Gospel to every creature. He that *believeth* and *is baptized* shall be *saved;* and he that *believeth not* shall be *damned*.'"

John The Baptist was the end of the old order of things. That is, he was the last stepping stone before the realization of the heights wherein *all* that was of the old Jewish dispensation was to be fulfilled. His office was that of the *natural* man making way or preparing the way for *The Way*, even the *spiritual* man. He was the fulfillment of those things which the *natural* man, *guided* by the Holy Spirit, could do. He who came *after* him *was* that Holy Spirit which had guided him. As *all natural* truths are but to *open up the way* for the *spiritual* truths to follow, so John was the natural man *opening up the way* for the *quickening spirit* who was to follow. Prophecy in the old Jewish religion was to *prepare* a people for the coming of this Savior; John was the *fulfillment* of this means to prepare this people. The natural man, as we have seen in all that has gone before in these writings, could not see spiritual things at all. Paul says (*t*) they were to him (the natural man) foolishness, but he could *see* the truth in natural things, and the spiritual man could grasp the spiritual truth within it yet above it. John was not the culmination of prophecy, but he was the last of the prophets under the old Jewish dispensation in that he proclaimed that He of whom all others prophesied (*u*) was *at the door*.

(*v*) He was *begotten* of a *woman* of an *earthly* parent. Thus his origin and his nature was natural, and not spiritual. He was begotten as a son of parents in the last years of their lives, who were old and stricken with years. He was thus the last son begotten of that old religion which, old and gray with many years, was to pass away, while that which it presaged, namely, the religion which *sees by faith* only, was to come in and gradually *increase*, while the other *diminished*. Thus all things also which partook of that materialistic nature were to diminish, while the spiritual was to increase. Christ, therefore, who was the Source, the Author, and the Finisher, the Beginning and the End of this new dispensation, which was one of *faith* in

(*t*) 1 Cor. ii. 14. (*u*) Matt. iii. 2. (*v*) Matt. xi. 11.

Him made *manifest* in a *life*, (*w*) was to *increase*, while the religion of *formalism* was to *decrease*.

He was kept free from the temptations of life of the city, and in the food of the desert grew strong in both body and spirit. (*x*) He, too, received into himself the *heredity* of conditions existing in the minds of his parents, and which were strengthened by an *environment* free from any perverting tendencies, in which he received the commands of the Spirit.

He baptized with the *only* baptism that the *natural* man *can* give, namely, the baptism in *water*. The *spiritual baptism he nor no other living man could or can give*. He thus baptizing a *natural* body in a *natural* element, himself a *natural* man, opened up the way for the *comprehension* of the great *spiritual baptism* which was to *follow*. The *only* baptism that John could practice was the baptism of repentance *unto* the *remission* of *sins*. He could not preach or practice the baptism of *remitted* sins. He could not practice baptism in water as the symbol of a death, burial and resurrection which had *already taken place*, but simply as a symbol, a finger, a signboard, pointing towards that which *was to come*. When He (Christ) died and was buried and had risen, then baptism in water became a symbol, pointing *back* to His death, burial and resurrection, and *forward* to the final death, burial and resurrection of *Humanity*. John's baptism was a looking forward to that character which was *to be manifested;* the baptism that followed Christ's death proclaimed that Character had been made *manifest*. They could not be baptized into His death until He died. They could not arise to walk in His life until He had arisen. There could be no repentance toward God *through* Christ until Christ's death and resurrection had been preached to them and they had accepted Him as their Savior. Their baptism was because of repentance for sin under the old law, and not under the new, which was not one of *ordinances*, but of *righteousness*.

They who were baptized of John knew nothing of the resurrected Spirit. John baptized with water, immersing the

(*w*) John iv. 30, 31. (*x*) Luke i.

applicant in an *element* of which the natural man was a part, and which found its *completeness* in the mass of gray matter called *brain*, and which is nothing more than an *electric battery of water charged with motion as the result of sensations received by it through the nerves of the five senses.* This natural man is made cognizant of itself because of the *mind* which is *one with it.* It lives and thinks and has being. Yet it could not think if it were not for the mind or soul in it. It, this brain, or these cells of water made *alive* by the Spirit (mind), and having life, even the life of mind, as well as the life of motion, and receiving through the senses the knowledge of carnal things, seeks to pervert the soul to its own corrupt condition. The baptism of John was a baptism in which they showed forth by a *visible* act, which met with the *approval* of their *materialistic* natures, their *repentance* for these *acts* of a *carnal nature.* Theirs was a baptism *looking towards* a remission of their sins, of which *repentance* is always the forerunner, *going before* to *prepare* the *way* for their remission. Their baptism ended where it began. There followed no change in the condition of their hearts or their lives as regarded the old and new dispensation. They arose to walk, as they had before the act, strictly in accordance with the old Jewish law, eating or not eating meats, an eye for an eye, a tooth for a tooth, conforming their lives to the *old law,* which was *materialistic,* knowing nothing of the *indwelling* of the Holy Spirit, which was one of a *condition* of the heart. They could not *know* of the baptism in the *name* of Jesus, as it had not, as symbolized in baptism to-day, been made *manifest* as yet in a *life.* That is, it had not been made manifest at the time of their baptism, for Christ had not yet *died* or been *Crucified.* This baptism being, therefore, one of *formalism* only, and simply a looking *forward* to that which was to come *after* it, which they *did not* as yet *know,* they could not receive that Spirit, even that Holy Spirit, which stands *opposed* to all *formalism,* when it did come, *because* they had not been baptized in His Name, which means His Character, which means a living no more to the *form,* but to the *Spirit,* — no more to the *letter* of the *law,* but to the *Spirit* of *all law.*

There could be no remission of sins *before* their baptism, because in their baptism only could they meet the requirements of the preaching of John. His was a baptism of *repentance — looking forward to* forgiveness. The baptism that they later received was a baptism *sealing* that *forgiveness*. *One* proclaimed its *coming*, the other proclaimed it was *Here*. Both *appealed* to the *natural* man. *Both* were the result of *faith*. One was *faith* in the *act* itself, the other was *faith* in *Him*, even *The Word*, which *commanded* the *act*. One faith was a *faith* in the *Act* as the *remitting cause*, the other *faith* was a *faith* in *Him* as having *already remitted*. Their *faith* which prompted their *obedience* to the baptism of John brought *remission* of *sins*, although it was not the *fullness* of faith, because the times of their *ignorance* God winked at, accepting their *faithful obedience* to the *letter for the Spirit*, but in the *fullness* of knowledge which came to them later through *The Word*, as taught by Paul, they were baptized *because* of *that remission*, that they might be *immersed* in His *character*, and arise with His *life*, which was a life of obedience to the *Holy Spirit*. What excuse, then, can there be for those to-day who still insist in baptism being a mere form, and therefore not entitled to consideration now, when those *who lived a life of formalism* received *forgiveness through this form? If* it were *still but a form*, it would *command* our *obedience*, if it had not, like *all* other *formalism*, been *nailed to the Cross* at His *Crucifixion*. But that baptism which *took its place*, and which has the sanction of *The Word*, which was taught *after Christ's death*, is not one of formalism, but of the Spirit. God commanded the baptism which was a form because the other had not yet come, but how can *they* who now *practice it as a form* expect God to wink at their *disobedience*, when He *commanded them who practiced it as a form to be baptized again in the Spirit?* They can not plead ignorance, for the *same Word* that records the casting out of the one records the installation of the other.

Christ was immersed of John, not because He *lived* the life of the flesh, for *He never did*, but because Righteousness. His righteousness, — that is, *Right thinking* and *right doing*,

which are the result of a *right being*, and which were at their *fullness* in Him, — demanded that He should show forth in a *natural* way through an *obedient* Spirit the great spiritual truth which it symbolized.

For the death which He died on the Cross was the death of the natural body, the physical body, the death of the natural man. He died *to it* — that is, to the mind which is of the *waters* of the brain and its nerves and senses, and its lusts. On the Cross He died to all things of Earth, which, *born out of water*, found its life in its ministration, and *rose* to a life of The Spirit *only*. Overwhelmed, submerged in that Sea of Evil, which was the fruits of man's evil or carnal mind, in death He rose triumphant over it in the *Resurrection of the Spirit*.

So walked the disciples whom Paul taught of the baptism in the Name which is the *Character* of Jesus. In the complete submersion or immersion of the body, the natural body, into the water *only* could they show forth to the *natural* man, the man who does *not believe*, the *death* of Jesus. Thus you do show forth in your obedient immersion, to the man who has not yet accepted Christ, the truth in such a way that the natural man can see it, and the spiritual man, *one with him*, accept the spiritual truth embodied in it. For it was the natural body that died; *His Spirit* could *NEVER die*.

Was the baptism in the *water* the immersion into the *name* or *character* of Jesus? Oh, NO! For you then give to the *water*, to that element that came up out of the depths, and which is antagonistic to God when man gives it life (mind), the credit for work performed by the Spirit.

Was the water that overwhelmed their natural bodies the *Agent* that remitted their sins? Oh, NO! For He who forgave sins was the Agent, and that Agent was His Spirit.

The Water was *Nothing*. The Spirit of *obedience* to a command through *faith* in the Commander *everything*. In *their obedient Spirits* they received the baptism into His Name which is His *character*, for *they, too*, were *obedient through faith in His Word*, as *He was obedient unto death*. (*y*) Like as He in His

(*y*) Rom. vi. 1-5.

death *died to the World*, so did they in their going down into the waters, and being *overwhelmed* by it, typify in *this likeness* to His *death* their *own death to the world;* thus also, by their *obedient baptism* in *water, showing* the *obedient Spirit which was in that body baptized in that water*, and which, *simultaneously* with the immersion of the body into the water, was immersed into His Name, which is His *character*. Having thus been baptized into His name or His character through *obedience to The Word*, even as *He* was obedient to The Word, the obedience of Him and of those to whom Paul preached being the *result* of an *obedient Spirit;* as He (*z*) rose from the grave to live *ever-more in the Spirit*, so rose they from the symbol of His death and the grave, to walk in a newness of life, even the *life of the Spirit*. John's baptism was like the religious system embodied in him, and the system and it went down together. John's baptism, like the Jewish religion, was one of formalism. It must decrease with the coming of the new religion, which was not one of formalism, but of the *Spirit*, shown forth in a *life* of *obedience* in *all* things to that Spirit. To teach that baptism is but a formalism, and to practice it as such, is to still live under the old dispensation of formalism. To teach that the *water* has in it the *efficacy* of baptizing one into His name is to make *carnal* the entire ceremony, and to *deny* to the *Spirit* the *credit* for the *work* which He *only* can do. To practice any other baptism than the *complete immersion* in the *water* of the *obedient believer* is to still shroud in *darkness* the great spiritual truth which can *only in this way be portrayed*. Wherein does the sprinkling or the pouring of water show forth (*a*) His *death and burial*, and in what way does it *convey* the *idea* of His *Resurrection?* Since John's baptism was for the purpose to bring remission of sins to *Sinners* who had *violated the Jewish laws*, and since the baptism to which Paul alluded, and which he had received was to *them*, who, *having been Sinners*, had *repented* of their sins and had received *forgiveness* through a *belief* in Christ as the Son of God, under *what claim*, either in the bap-

(*z*) Rom. vi. 4. (*a*) Rom. vi. 5.

tism of John or of the baptism Christ ordained, do they baptize *infants* in *any manner* in *water*, who have transgressed no law and violated no command through a willfully *disobedient* spirit, and who have *no Sins* to be *forgiven*, and who *could not*, owing to the *undeveloped* condition or state of *their mind*, have a *belief* in Christ as the Son of God or *repent* of *sins* which they had *never committed*, at a time when their minds were unable to grasp or even *formulate* the *act of repentance?* If the (*b*) Father and the Word and the Holy Spirit are *One*, why make a *denial* of this *oneness* by demanding a *separate immersion* for each one of the three? Can one be baptized in the name or character of the Son without being baptized in the name or the character of the Father? and can one be baptized in the name of The Father without being baptized in His Spirit? Can one be like the Son and not like the Father, who were one, and who were animated by the (*c*) *same* Spirit?

To receive the immersion in the name of Jesus through baptism in water one *must* have that *obedient*, *believing* spirit. The immersion in water then becomes the *outward seal* of the *inward contract*. The outward is seen by men, the inward by the Spirit. If, then, one is immersed in the water *without* this *obedient* spirit or without *faith* in the act as being an act commanded by God, the ceremony becomes nothing but a mockery, and there can be no immersion in His Name, for no one having His Spirit of honesty, His truthful Spirit, could permit themselves to take part in a ceremony which the inward man disbelieved; for the action would be then not one of belief, but of unbelief. To take part in this baptism, and to receive the promise which accompanies it, requires as the first step that one should believe in Christ as the Son of God, and, repenting of their sins, accept Him as their Savior. Having thus repented of their sins and accepted Him as the One who can forgive and who has promised to forgive their sins if they *believe* on Him, the next step is to make an *outward demonstration* of the *inward change*, and the *conditions involved* in that change. (*d*) By confessing by *word of mouth* their belief in

(*b*) 1 John v. 7. (*c*) Eph. ii. 18. (*d*) Matt. x. 32.

Him as the *Author* of this changed condition of the inner man, so that the man of the world, the alien from God, the natural man, can know to whom *they* give the credit for this outward change in their life, they do thus come into touch through this *obedient Spirit* with Christ, and He doth also testify before the Father who is in Heaven the changed condition of the inner man which prompted that public declaration. (It is not enough that one should live a righteous life as far as adhering strictly to the letter of the law is concerned, for one doth make of *doubtful effect* that moral integrity of character which, relying on its *own* strength, denieth the *Author* of that strength, refusing to give Him credit for that which is His due.) Having thus *repented* of their sins, and been *forgiven* them, and having *confessed* in *public* Him whom they had *already* confessed in their *hearts*, the next step was to make a public demonstration of the *conditions involved* in that changed condition of the *inner* man, so that the *natural* man, seeing that changed condition symbolized in a manner which he could understand — that is, seeing the *burial* of the *natural* man in the *water*, in the likeness of His death, and the resurrection from the water in the likeness of His resurrection from the grave — may furnish the natural truth, or the truth as regards the natural burial and resurrection, that the spiritual man, *one with the natural man*, may see the great spiritual truths *involved* in it. The changed condition of the inner man was a changed mind, which had as its foundation the *determination* to be *dead* to the *world* and *alive* to the *Spirit*. When the body dies, we bury it. When Christ died, they buried His body. Having *died* to the *world*, *spiritually*, although still in the body, their bodies were *buried* in the water (grave), symbolizing that death and burial which was spiritual, and which was a death to *that body which they buried* with its perverting lusts. That is, they (the disciples) symbolized the death and burial of that *carnal mind one with that body*. As Christ rose from the grave to live *for evermore* to the Spirit, so they in coming forth out of the water did show forth the *determination* which had already taken place in

their minds, *previous* to the burial and the resurrection, to live to the *Spiritual* mind which came up *with that body* out of *that grave*.

The determination to live no more to the demands of the carnal nature, but to the higher demands of the Spirit, must always *precede* Christian immersion, or the baptism becomes worse than a farce to the participant. This determination exists in the minds of *all* who repent of their sins, accept Jesus as their Savior, and believe that their sins are forgiven because of their *faith in Him*, or in His NAME (for His name, and His personality, and His character are all one), and it is not through works that one receives forgiveness, but through faith in Him as the forgiving Agent. Since this determination *must* of a necessity exist in the minds of all who *truly believe in Him*, and since this condition of heart brings with it a forgiveness for past sins through faith in Him, all at this point stand on an equality before God, this equality being the result of a condition of the heart that *preceded* baptism, therefore having no connection with the baptism in water, for it is *not* the baptism in water that constitutes the baptism in His name, else all, even an *unbeliever*, who denies Christ and His office, if immersed in the water, would be baptized in His name, and we know that many seeking worldly gain are so baptized. It is the *obedient Spirit* which, *believing* in The Word and acting in *harmony* with that *belief and the Word*, insists on the immersion of the natural body, and is baptized or immersed into the Spirit of Jesus. The act is the same in the case of the disciple as it was of the Savior (at his death on the Cross), in that it is prompted by the same motives — namely, *faith* and *obedience*. The condition of that soul previous to immersion is the same as after immersion, so far as the obedient spirit is concerned. Christ's Spirit was just as an obedient spirit *before* His Crucifixion as *after* it, but He had not made that obedience unto death *manifest* until He endured. This *obedient* spirit of the *penitent believer* is made *manifest* in this outward act, and is part of the *life* which has its beginning in *faith* in Him. The giving of alms is but an outward *manifestation* of the inward

condition that *preceded* the act. *Man* sees the outward act and is helped thereby; the *Spirit* sees the *motive* that prompted it. All the *acts* of the *believing Christian's life* are but the continuation of the *outward manifestations* of *his life*, which began when he made the outward confession with his mouth, and added to it by the immersion of his outward body, that all might read these testimonials to the *life within*, which is the true life. The outward acts (the giving of alms, etc.), like the outward baptism, would be but a lie, seeking to deceive the world as regards the inner man, if the inner man was not prompted by the same motives that prompted Jesus; but if prompted by the same motives that prompted Jesus, — namely, *obedience to the Spirit of God*, — the acts would be done in *His Name*, that is, *His Character*.

All who *repent* toward God for their sins, *believe* in Christ as His Son, *accept* Him as their Savior, and *acknowledge* Him before man as their only hope, have so far journeyed together. Then the journey towards that *Peace* of mind or *salvation* from *unrest* which is given only to the *obedient in all things*, Ends for those who do not receive the baptism of immersion in water. If they understand the Word and are *willfully disobedient*, there has been no change in their hearts, because they, in refusing to obey a command which they know He gave, while *professing* obedience unto Him, are *hypocrites*, and therefore have *no* part with Him. But those who refuse to be immersed in the water *because* they do not *believe* the Word which commands it, but wrest that Word that it may seem to teach that which they believe, — which is *not belief, but unbelief*, for there can be no belief which is not in harmony with His Word, — although faithful in *all* other things, will be condemned, not because they were not immersed in the water, but (*e*) *because they disbelieved The Word which commanded that immersion.* For *unbelief in His Word*, which is given by inspiration of the Holy Spirit, and is therefore *unbelief in the Holy Spirit*, (*f*) will *never be forgiven, neither in this World nor in the World to Come.*

(*e*) Heb. iii. 14-16. (*f*) Matt. xii. 31.

Without forgiveness there can come no Peace, and the unbaptized *Seeker after the Truth*, even Christ Jesus who is The Truth, and in whom Faith in The Word and Obedience to its commands were personified, will *never* have *peace*, even His Peace, as long as he or she remains unimmersed.

There is a false peace which brings to the soul at most but temporary quietude. Resting seemingly secure in this false position, the time comes when its fallacy is exposed, and then comes a deep disquietude of soul. There can be no Peace outside of a conforming of the *life* to the Life of which He gave us an example, and a peace built upon any other foundation in the day when The Truth comes home to that soul will surely fall. If He, being sinless, surrendered His body to John, the natural man, and was by him immersed in the waters of the Jordan, so should we, too, who also being sinless through His atoning death, which was but the culmination of His life, this sinlessness being the result of faith in Him as the One who will forgive if we but ask Him, nothing doubting, surrender our natural bodies for *immersion* in the water as *He* did.

(*g*) The mystery of iniquity working in this as in all other things, hath perverted this beautiful ceremony and robbed it of the grand truths it taught, and still teaches, transforming it from a ceremony in which *lived a* (*h*) *great prophecy* into a meaningless *formalism*, and in harmony with its own materialistic nature, and in response to that spirit of *greed of power* which *animates* it, hath given to the *water* a virtue that belongs *only* to the *Spirit*, until countless numbers have been led astray by it.

For baptism in water doth not only show forth in a manner manifest to all men, and in a way that nothing but *immersion* can show it, the death, burial, and resurrection of Jesus, and our own death to the world and our resurrection to walk in a newness of life, even the life of the Spirit, but is a Prophecy, retold every time a *penitent sinless believer* is *immersed*, of the sure coming of that blessed day when the heavens and the

(*g*) Thes. ii. 7. (*h*) Matt. xiii. 43.

earth having melted together with fervent heat, and the heavens having dissolved as smoke and seen no more forever, and the body of flesh with all its perverting lusts having been destroyed forever, and the carnal mind been cast out with that body of flesh into the depths of an endless night, we shall have risen to live evermore to the Spirit, in the Spirit, as the Spirit, even the Spirit of Our Lord and Savior

Jesus Christ.

This, the death to carnal things, its life and its contaminating lusts, was what Christ meant when He commanded Mary not to touch Him. Thus understood, the seeming contradiction between what He said to Mary and Thomas disappears. It was the great spiritual truth of His Resurrection to the Life that the Father has, which is above all things of Earth and the Earth's contamination, and which immersion in water alone can symbolize, that He sought to teach in His words to Mary. Not that Mary's touch would contaminate Him more than would Thomas', but that only in this impressive way could He make evident the great truth that in the death and burial of the fleshly body He had died to all that which tortured by its perverting lusts that pure soul within it, which was one with it, and that He had arisen to live evermore to the Spirit. Yet, having not ascended to the Father, but still abiding in that body of flesh, the touch of carnal hands would again bring back the life of carnal things to that Spirit which was one with that flesh. Of course, Mary's touch would not have contaminated *Him*, no more than would that of Thomas', but it was the truth He thus made manifest. What truth? Why, that He had received the resurrection of the Soul *from* carnal things *to* the life of the Spirit! He thus taught that the Christian soul which has died to the old life, the life of the old man, the life of the flesh, and hath buried it in the likeness of His death in baptism, and has arisen to walk in a new life, even the life of the Spirit, is *still in the flesh*, not yet having ascended to the Father, *"His Father and our Father,"* and *can* have that soul, still one with flesh, *contaminated by its lusts*. But in that

blessed day when we shall have received the Resurrection to incorruption through His Spirit, we shall ascend and abide

Eternally with The Father.

It will be seen, therefore, that the baptism of John was closely associated with the temple worship, the sacrifice of animals, the eating of meats, etc.; that it was a looking forward to His (Christ's) death, burial and resurrection. It was not a part of the ordinances as proclaimed by Moses, but was of the prophet John, and was called John's baptism, just the same as the law was called the law of Moses. Christ *fulfilled* that of which John's baptism was the symbol in *His* death, burial and resurrection, and did away with it. There could be no baptism of John, or a baptism *emblematic* of Christ's *coming* death, burial and resurrection, *after* these had taken place. If *no other significance* attached to the baptism that Peter preached, *after* Christ's resurrection, on the day of Pentecost, than was embodied in John's, it should *never* be practiced *now*, for *John's* baptism, as well as *all* ordinances that had *gone before*, was fulfilled in Him (Christ). But the baptism that Peter *preached* and *practiced*, even the *immersion* of the *penitent*, believing, obedient, *forgiven* believer, was a testimony made evident to all who witnessed it, of their *faith* in *Him* who *had* died, been buried, and risen again, as having *already* forgiven their sins and *saved* them from its (Sin's) *penalty* through *His* own *death*, of their intent to themselves also, while still in that body, to be dead to it and live evermore to Him, and of their final

DEATH TO ALL THINGS OF EARTH AND THE RESURRECTION TO THE LIFE THAT ABIDES IN HIM!!

CHAPTER XXXIV.

The Rock.

Matthew xvi. 13:

"When Jesus came into the coast of Cesarea Philippi, He asked His Disciples, saying, 'Whom do men say that I, *the Son of Man*, am?'

"And they said, 'Some Elias and others Jeremias,' etc.

"He saith unto *them*, 'But whom say *ye* that I am?'

"And Simon Peter answered and said, *'Thou art the Christ, the Son of the Living God.'*

"And Jesus answered and said unto him, 'Blessed art thou, Simon Barjona, for *flesh and blood* hath not revealed it unto thee, but my Father who art in Heaven.

"And I say also unto thee, That *thou* art Peter (a stone), and upon *this Rock* I will build my church, and the gates of hell shall not prevail against IT.

"And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven.' "

Ephesians ii. 20:

"And are built upon the foundation of the *apostles* and the *prophets, Jesus Christ* being the *Chief Corner Stone.*"

Revelation xxi. 14:

"And the *wall* of the city had *twelve* foundations, and in them the *names* of the *twelve* apostles and the *Lamb.*"

John xiv. 26:

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, *He shall teach you all things and bring all things* to *your remembrance whatsoever I said unto you.*"

John xv. 26:

"But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, *He shall testify of ME.*"

John xx. 22, 23:

"And when He had said this, *He* breathed on *them* and said, 'Receive *ye* the *Holy Spirit.* Whosesoever sins *ye* remit they are remitted unto them, and whosesoever sins *ye* retain they are retained.'"

The great fundamental truth on which the whole Scriptures rest was and is the (*i*) Sonship of Jesus. In building a building the foundation is the first thing taken account of, if the builders want a building that will stand secure in time of storm. Builders dig deep through sand and shifting soil to solid ground, and then upon that begin their foundation building. If, perchance, they come upon a solid, firm, impenetrable, unyielding stratum of rock, they seek no farther. Upon this Rock, which becomes the Great Foundation, they proceed to erect the foundation upon which the building, (*j*) fitly joined together, shall stand. Thus in the (*k*) parable the wise *builder* built his house on a Rock, the foolish on the sand. (*l*) Christ taught in all things by parables, thus *fixing the mind of the hearer* first upon the things which he *knew* as regarded a truth in nature, or as it related to the natural world, and from that *leading the mind up to the Spiritual truth* embodied in it. *All* things in nature and in the natural world, whether it be a (*m*) city, a (*n*) wall, or a (*o*) fisherman's occupation, or whatever it may be, are but *symbols, painted in living characters*, or existing things, of the great *spiritual truth* or *force back* of *them*, which *gives life to them.* (*p*) That which was of nature passes away; the truth back of it, which gave life to it, can *never pass away*, being fixed in Eternity. A wall is, when built around a

(*i*) 1 John iv. 2, 3-15; 1 John v. 1-5, 12, 13. (*j*) Eph. iv. 16. (*k*) Luke vi. 47–49. (*l*) Matt. xiii. 34. (*m*) Rev. xxi. 2. (*n*) Rev. xxi. 14. (*o*) Matt. iv. 19. (*p*) Matt. xxiv. 35.

city, — or was at the time the Scriptures were written, — a means of defense, inclosing within its protecting environment those who are *loyal* to the city, and the *owners* of it, and is also a *barrier* to the *enemy without*. The walls of cities are fast disappearing before the onward march of Time with his improvements in the manner of making war, but the truth of which it was a symbol can never pass away, namely, that *The Word* which the *apostles preached* — that is, the The Word which Peter, James, John and others preached, and which is *inseparably linked with their names*, — shall form a complete *means of protection and defense to all those who, accepting Him as their Savior, shall enter into Him and be saved from the enemy without, through Him, and by Him, who overcome him even in death.* Not that there will be walls in Heaven as we see them here, but there will be a *barrier* which no *foe* can scale, even *The Word Christ Jesus*. Even that same Word which shall say, "*Depart* from me, you accursed, into everlasting fire." Thus Jesus said unto His apostles or disciples, (*a*) "In my Father's *house* are *many mansions;* if it were not so, I would have told you. I go to *prepare a place* for you." Not that God lived in a house, as men understand houses; not that for each inhabitant there was a mansion as we understand mansions; not that these mansions needed overhauling and cleansing, that they might be made ready for the apostles' coming, but that in our Father's place of *abiding* there are many mansions, even *men's souls;* that Jesus through The Spirit of Truth, even The Word, would *prepare these souls*, that they might *abide in the Father*, and in the day they were cleansed, and made pure, and washed in the blood of the Lamb, *in the day He made up His jewels*, He will raise them up to His own exalted state as *One with the Father*, even as *He was one with the Father*, that *where He was they might be also*. Christ's declaration to Peter embodied many things. First came the question, "Whom do men say that I, *The Son of Man*, am?" Then He asked the disciples,

(*a*) John xiv. 2, 3.

"But whom say ye that I (the Son of Man) am?" Then Peter declared Him "The *Son of God.*" It was The *Son of Man* who was the Son of God. Upon this statement that He, Jesus Christ, the Son of Man, was the Son of God also, hangs all the *hope* of *Humanity* and the permanency of His religion. If He was not the Son of God, that matchless *man*, pure, lofty, noble, gentle, kind, merciful, patient, long suffering, forgiving. holy, altogether lovely; whose sacrificing life and noble death have been the theme of centuries and the inspiration of every noble endeavor; whose ideas, made alive by a life in harmony with them, have moulded the sentiment of nations, statesmen and individuals; whose love for Humanity shines down through the centuries with ever-increasing warmth; if He, whose character was so reproachless, whose ideas were so lofty, whose love was so magnanimous, was not the Son of God—He whom His enemies admit the World has never produced His equal; sinless, spotless, clean, — if *this man* was not the Son of God, then Hope may well disappear from the heart of man and Despair sit enthroned. Therein lies our hope. Within His own *Humanity* He doth embrace *all* who love His attributes, who strive to make them their own; those attributes which made Him the Son of God and revealed the Father. If, then, those attributes which were personified in Him made Him the Son of God, there remains the hope to man that the *reproduction* of those attributes in man, however faint, links *him also* to the Father as His *son*. Thus *in* His *humanity* rests our hope. Yet *not* in His humanity, but in His *divinity*, for it was the Divine in Him that made The Son of Man the Son of God. If He was the Son of God, begotten by His Spirit, then the Word which He uttered would have all the authority, and strength, and power of God Himself. The promise to Peter and the *other apostles*, that "the sins they remitted on Earth should be remitted in Heaven," depended altogether upon whether He had *authority* to make any such a sweeping promise. If he had not, the promise was of no avail and He a deceiver. (*q*) If He

(*q*) John vii. 16, 17; John xiv. 10.

had that authority, He could have received it from but *one source*, even *the Father*. If He was the Son of God, begotten by His Spirit, then all His promises would be fulfilled, for there is no lie in God's Spirit, and He who is begotten by God's Spirit can not lie. If He was the Son of God, then the declaration that all power had been given to Him were true. If He was the Son of God, then His declaration that *He* was the *Way*, the *Truth*, and the *Life* was true. All things, every saying that they had received from Him, depended for its *authority* on its *author*. If the *authority* was true, then *the Word* which He *spoke* was *true also*. Everything, it will be seen, depended on that one statement. Therein lay the *Great Foundation*, the *Rock* of rocks, upon which the *whole superstructure* must stand. No matter how firm a foundation a building may have, if it is not firm enough to withstand the *most* tempestuous storm the elements may send, it is not a *sure* foundation. In the things of this life there can be *no* sure foundation, for the earth itself, and the heavens, before the Omnipotent wrath of an Avenging God, (*r*) shall melt together with fervent heat, and the heavens shall disappear as smoke. If, then, this Earth and all the works therein are doomed to death, and the gates of hell (death) shall prevail against them, *there must be a foundation laid more stable and more secure than anything of Earth, if man's soul in that awful day shall survive the wreck of the World and the destruction of matter*. This is the foundation which Christ proclaimed, even His own Righteous Character, as personified in The Word. If He be not The Son of God, but *simply* a man, begotten of a woman according to the laws of procreation, and through them, His religion as a redemptive force which shall redeem the world must ultimately fail, because it has as its very foundation not a truth, but a lie, and the *truth only has eternal life*. If a system of religion be founded on a misconception or a perversion of the meaning of this statement of Christ to Peter, and of Peter to Christ, then *that religion must fall*, because it is *founded on a lie*, and not on a truth. With God as

(*r*) Isa. li. 6.

His Father, then all the power of Omnipotence would be marshaled to His assistance, that His promise might be fulfilled, for if He was God's Son He would do only God's will, for none can be God's Son and be disobedient, and being God's Son, His will would be God's will, and God's will His, and therefore *harmony of will and purpose would bring about harmony of effort.* If there be a God, and that God not His Father, then all the wrath of that God would be meted out to Him and those who followed Him.

This great truth of His *Sonship* he wished to *fix so firmly upon the mind of Peter that he would never forget it.* Peter, *above all others*, needed that this truth should be impressed upon him in such a manner that the natural man would be cognizant of that truth. Jesus knew Peter and his temperament when He fixed upon him the name of Cephas (which means a stone), as indeed He knew the character of all men. He *knew* that Peter was *unstable*, that his *mind responded quickly to carnal promptings;* that Peter would (*s*) deny Him, and would (*t*) draw his sword at the promptings of the carnal man. He gave to Peter the name of Cephas, which means a stone, *not* because of the firmness and stability like unto a stone, of Peter's character, for *Peter had no such character*, but that He might through that name firmly fix upon the mind of Peter the Great Truth which, having once become firmly fixed in his soul, would make him like as a stone. There is no character among the entire number of disciples, not even excepting Judas, whose mind was made up to evil whenever the opportunity offered, that was as *unstable* as the character of Peter *previous* to Christ's ascension. "I go a fishing," said Peter. The stability of that character depended on a Source superior to that character. The foundation was not *weak, vacillating Peter*, but THE WORD, which was afterwards made plain to him when the Spirit of Truth came.

It was as though Christ said, "Simon Barjona, thy name is now Cephas, or Peter, not the name thy parents gave thee,

(*s*) John xviii. 17. (*t*) John xviii. 10.

but a name *given unto thee by me,* and which *thou knowest means a stone.*" Peter would at once through the natural mind receive that much of the saying of Jesus and understand that the *name* meant *strength.* It was the Spirit of Truth which, coming to him later according to the promise, that brought to his *remembrance* again *all* things which *He had spoken to him,* and gave to those saying their *true meaning.* With the true meaning came the knowledge that as his name signified "stone," a thing of strength as regarded natural things upon which men build their homes for a sure foundation, so the *truth* that *THE SON OF MAN WAS THE SON OF GOD* was the *spiritual stone* upon which *spiritual foundation* should be built up the *great spiritual house of God,* the *walls of the foundation* thereof being *not* the sayings of the *one,* but of the *twelve* apostles; *not* of the lives of the *one,* but of the *twelve* apostles; nay, *not only* of the *twelve apostles,* but of the *prophets* as well, reaching back to the *beginning* of God's will being made known to men. The Source, the Origin, the Birthplace, the Inspiration, the Great Foundation, upholding the revelation of apostles and prophets, giving to them their strength, durability, impregnability, resisting and protecting power, even the Eternal Truth which gave Life and Omnipotent and Everlasting Force to their revelations, was that Revelator of all revelations, that Truth of all truths, that Foundation of all foundations,

THE WORD,

even the Son of God, Christ Jesus, who was the Chief Corner Stone.

To which Peter shall we do obeisance? To the Peter who drew his sword and cut off a servant's ear, and whom (*u*) *Christ called satan,* and whom those who built upon him have so often imitated? — to the Peter who denied the Savior to save his own cowardly life? — or to the Peter who, coming into the fullness of the knowledge of the *character* of Christ

(*u*) Matt. xvi. 23.

Jesus, made *His name* even His *character*, his character, and as a stone indeed, firm, resolute, unyielding (no more vacillating, cowardly, carnal), made so by that *same Word which named him Peter and gave to him the spiritual interpretation of the declaration, sheathed* the sword of steel, and *unsheathed* the Sword of the Spirit, and upon the Cross gave up his life in sacrifice for that Word and Humanity? Nay, to neither. Shall we give honor to (*v*) the vessel and ignore the Potter that fashioned it? To the creature and forget the Creator? To that man of flesh, of carnal instincts, of animal desires, of narrow vision, of circumscribing prejudices, the shifting sea of sand tossed hither and thither upon life's billows, doomed to destruction and annihilation; or to Him who made brave the trembling soul, who held in chains Fear through His indwelling Love, (*w*) who broadened his view until all nations swept before his vision as heirs of the kingdom; who made of that shifting sand, that trembling flesh, ropes of steel; who instilled into his heart a courage that laughed at prisons, found joy in privations, and added one more to the list of *self*-sacrificing martyrs for the Truth? Shall it be the servant or the Master? The *man* Peter died in the day He swung on the cross. *The Word* which gave eternal life to that which He uttered, and which sustained Him in the awful agony of the cross, and in that death against which the gates of hell (death) raged with none effect, and which gave *life* to Peter even after his death *because of his spirit dwelling in Him*, lives on forever. With the *servant* (*x*) *asleep* in the Master, if the Master *alone* remaineth, and there is no life, no spiritual life, outside of Him, *wherein then is there hope of Life after death of the body for those who have builded on the servant* WHO IS DEAD, and NOT *on the* MASTER, *who only is alive?*

The Holy Spirit came upon them on the day of Pentecost. Christ (*y*) *breathed* on them before that time, and said unto them, "Receive ye the Holy Spirit." In another (*z*) passage He speaks of the Spirit of Truth, which came on the day of

(*v*) Rom. ix. 20, 21. (*w*) Acts. x. 34. (*x*) 1 Thes. iv. 14. (*y*) John xx. 22. (*z*) John xiv. 16, 17-26.

Pentecost, and the Holy Spirit as one. Christ was and is The Word, the source and center of all Truth, and the Spirit of Truth and the Spirit of Holiness are both one, and as one are His Spirit. Even as motion reached its climax and natural man received *life* and became a *living soul* when God *breathed* into his *nostrils* the breath of life (for man had no *life of the soul* until the nostrils inhaled the *first breath* of AIR, the condition of the inanimate man previous to that time being the formation, through the laws of expansion and contraction, of the different attributes of man's physical being in conformity to the design and the purpose for which he was formed, and which could not become an automatic *whole* until each and every part was completed and perfected in its part, when every impulse of its being would simultaneously respond to the promptings of each and every other part in harmony with the *one complete design and purpose*, of which each attribute of the physical being was a part, and thus take on *life* from the *fiat of The Word* which formed it, and set heart, and lungs, and nostrils, and all the attributes of the first man's being in motion in *simultaneous* and *harmonious union*, and *he that was dead awoke to life*, and was *changed* even in the *twinkling of an eye*, all of which was a SYMBOL, which Christ drew attention to when *He breathed on them* and said *"Receive* the *Holy Spirit,"* of the coming of that which gives Life to all things, of the *formation* of *that Soul* which took on life at the time of natural man's creation, (*a*) by *fasting, and prayer*, and *supplication*, and *faith*, and *trust*, and *belief*, *into chosen vessels, cleansed* and *purified* and made *white*, every *attribute* of *their souls meeting* in *simultaneous* and HARMONIOUS *unison*, which *awoke to spiritual life* at the coming of that Holy Spirit, (*b*) which came as a mighty wind, or *as* a *mighty breath of Air*, the noise of the wind filling the room even as the *Spirit of Life filled* the *vessels chosen and prepared and formed for its reception*, and made them *living abiding places* of *The Word*. Even as in the beginning when God made man by the *fiat* of The Word, and separated

(*a*) Acts 1. 14. (*b*) Acts ii. 2.

from and cast out from the pure all that was poisonous, that man's being might be pure even as He was Pure in whose image man was made, that he might enter into life pure indeed in all his parts, receiving into himself perfect natural life, so the WORD, which is the Life of all life, was symbolized in the cloven tongues as twofold in its character, beginning, in the day He breathed on them, through the ministrations of the Holy Spirit, to cast out and separate from their souls all that was impure, false, perverting, unclean, preparing their souls for the complete reception of The Word, that Word which is a *Word of Condemnation* to *eternal destruction from the presence of God of the wicked, and the means of Salvation and Eternal Life to the Righteous.*

This same *Word*, and not Peter, or Paul, or Apollos, or *any living man*, is the redemptive, purifying, cleansing, preparing Force; "others may water, He gives the increase." The Word, through the ministrations of His Spirit, shall cleanse the great Soul called Humanity. Through great tribulation, and fasting, and prayers, and faith, and belief in Him shall it approach His presence; upon every soul that obeys not His Word, and believes not in Him, and follows not after Him, (*c*) that Word shall fall as a smiting curse, that that soul may be cleansed of all unrighteousness, that in the day of His coming in Power and great glory Humanity may be found cleansed, and purified, and made white, adorned as a (*d*) Bride for the coming of the Bridegroom, altogether lovely.

Christ The Word was and is the Chief Corner Stone, even The Christ, the Son of God. *The Word which they uttered* in response to the inspiration of the Spirit, which was His Spirit, was and is the twelve foundations. It was the Word which the *twelve apostles revealed*, and which had *Him as its Source* and *was Him*, that *remitted* and *retained sins*. There was but one chief corner stone, even Christ Jesus. The apostles, one and all, were as *nothing themselves without the one great Rock, Christ Jesus, The Word, which sustained, upheld, and inspired*

(*c*) Luke xx. 18. (*d*) Rev. xxi. 9, 10.

them. For the kingdom of Heaven is not of Peter or Paul, or John, but of Christ Jesus. (*e*) "Other foundation can no man lay than that which is laid, even Christ Jesus." No other, because *all other foundations are embraced in Him.* If it be not in Him, it is no foundation at all, but a cheat, a sham, a deception, a Lie. Let those who love the Son of God READ His Word as made known by the apostles. In this Word we find Him, and learn His will, and having found Him (which we will if we *truly seek* Him, for the Way is plain), we shall *know* His will, and *knowing* it, and *doing* it, we shall enter into *life.* In this Word *only* is the knowledge of Eternal Life. *Believe it* It is true. Councils may meet and seek to foist upon the children of men their will. They seem not to know that the thought of to-day is but the stepping stone to the *greater* thought of to-morrow. Why, then, should *men,* thinking the thoughts of yesterday, seek, by an *inexorable decree,* to *stifle* the greater thought of to-morrow? — the finite to legislate for the infinite? — mortal man to *legislate* for the immortal soul? — or fix upon man's soul the *determination* of another *man's* mind? As well seek to bound space or to limit Eternity. The Eternity of Life is in the Word. This Word the apostles uttered, not of themselves, but the Spirit of The Son of God who was The Word, which dwelt in them. (*f*) In that Word is no shadow of turning. The same to-day, yesterday, and forever. Men change; old ideas pass away; new ideas spring in existence. The Word is their Source — the life that is in them comes from The Word and is the Word. They live but to give a better revelation of that Word which was Him and which the apostles taught. The *light* that is in those ideas is The Word. *The darkness passes away, the light remains.*

If Peter was the *head* of the Church, and the supreme authority was vested in Him, why did not *he choose* the successor of Judas? (*g*) Why leave it to the disciples? If Peter was the *head* of the Church, (*h*) why did Paul stand him to his face, and *rebuke* him for his truckling to his Jewish brethren?

(*e*) 1 Cor. iii. 10, 11. (*f*) James i. 17; Heb. xiii. 8. (*g*) Acts. i. 23-26. (*h*) Gal. ii. 11-14.

If a head is needed to give *spiritual wisdom* and *Christ is unworthy*, why not choose Paul the chief apostle, and above all *the apostle to the Gentiles?*

The (*i*) firmament above, and the Earth, and all men shall pass away, and with them all those who build their houses (souls) upon them, but the Word can never pass away. In the Word is written, so that all those who believe can read, the story of the overthrow of her who, sitting in crimson robes on her seven hills, deceives the World with her sorceries and lies and witcheries. For no other foundation can any man lay than that which is laid in Christ Jesus the Son of God. Upon this Rock take your stand, for it is the only Rock that will stand secure in that great day of the Lord. As the foundations, deep within the bowels of the Earth, are hidden from man, and only that building which it upholds is seen, so beneath all things, upholding all things, is Christ Jesus The Word. In the day that the foundations upon which men, and nations, and peoples, and that which is false in religion have builded shall lie prostrate at His feet at His Coming, *even the coming of the Truth in its terrific grandeur and splendor,* then shall that Foundation be seen and revealed to all men; and again in the Day of days, when the Heavens and the Earth shall melt together with fervent heat, and the heavens rolled together as a scroll, and the Earth be burst asunder, (*j*) even as was Judas, its prototype, and all its works become food for a tremendous conflagration (*k*) in which the wicked of the world shall be consumed, in the day when the heavens shall pass away and disappear as smoke, then shall this foundation which hath been upholding all things, and by which all things consist, appear, glorious, pure, radiant, Majestic, Omnipotent, Triumphant, enduring, Eternal, transcendently beautiful and glorious beyond compare, Infinite in Truth, and Power, and Justice; and Holiness, and Wisdom, and Majesty, and Mercy, and Love, even

(*i*) Matt. xxiv. 35. (*j*) Acts i. 18. (*k*) 2 Peter iii. 7.

THE SON OF MAN (SPIRITUAL HUMANITY)

Become The

SON OF GOD,

and the Son of Man and the Son of God and The Word

ONE!

CHAPTER XXXV.

Eunuchs.

Matthew xix. 10-12:

"His DISCIPLES *say* unto Him, 'If the case of the man be so with his wife, it is *not good to marry*.'

"*But* HE *said* unto them, '*All* men *can not receive* this saying, save *they to whom it is given*.'

"For there are some eunuchs which were so *born* from their mother's womb, and there are some eunuchs which were *made eunuchs of* (or by) *men*, and there be eunuchs which have *made themselves* eunuchs for the *kingdom* of *heaven's sake*. *He* that is *able* to *receive* it, let *him* receive it."

Matthew vi. 10:

"*Thy kingdom* come, thy will be done on *Earth* as it is in *Heaven*."

1 Corinthians vii. 1, 2, 6-11:

"Now concerning the things whereof I wrote unto you, 'It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let *every man* have his *own wife* and *every woman* have her *own husband*."

"But I speak this (the above) by *permission*, and *not* by *commandment*.

"For *I* would that all men were even as I myself. But *every man* hath his *proper gift* of God, one after this manner and another after that. I say therefore to the *unmarried* and the *widows*, it is good for them if they abide even as I. But if they can not contain, let them marry; for it is better to marry than to burn. And unto the married I *command*, yet *not I, but the Lord*, 'Let not the wife depart from the husband, but

and if she depart let her *remain unmarried*, or be reconciled to her husband, and let *not the husband put away his wife.*"

1 Corinthians vii. 25:

"Now concerning virgins *I have no* COMMAND *of the Lord*, but I give *my* judgment," etc. "Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and *if thou marry thou hast not sinned*, and if a *virgin marry she hath not sinned*," etc., etc. "But this I say, brethren, the time is short, it remaineth, that *both they that have wives be as though they had none*," etc., etc. "But I *would have you without carefulness*. He that is *unmarried careth* for the *things of the Lord*, how he may *please the Lord*, but *he* that is *married* careth for the *things* of the *world*, how he may *please* his *wife*. There is difference also between wife and virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit, but she that is married careth for the things of the world, how she may please her husband," etc., etc.

"But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he *sinneth not; let them marry*. Nevertheless, he that standeth steadfast in his heart, *having no necessity*, but *having power over his own will*, and hath so *decreed* in his heart that he will keep his virgin, *doeth well*. So then he that giveth her in marriage doeth *well*, but he that giveth her *not* doeth *better*."

1 Corinthians ix. 5:

"Have WE not *power* to *lead about* a sister, a *wife*, as well as other *apostles*, and as the *brethren* of the *Lord* and CEPHAS (Peter)," etc., etc.

"I am made *all things* to *all* men, that I might by *all means save some*," etc., etc.

"But I *keep under my body* and *bring it into subjection*, lest that by any means *when I have preached to others I myself should be a castaway*."

Revelation xiv. 1-5:

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him a hundred and forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from Heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping on harps; and they sang a new song, before the throne, and before the four beasts, and the elders; and *no man could learn that song but the hundred* and *forty* and *four thousand which were redeemed from the Earth.*

"These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the *first fruits* unto God and the Lamb. And in their mouth were found no guile, for they are without fault before the throne of God."

The call that comes to one comes to all in that all are called to Righteousness, which is right-thinking, right-acting, right-doing. All are called to Goodness, which is being good, doing good, advocating the good. But the *call* to that Righteousness which is in Christ Jesus comes not to all men *alike.* All men can not receive as a *personal call* the demands of the Spirit, because the *demand* is *not to them.* He that hath an ear to hear is he who is brought into harmony by his environment, and by the trend of his own life and attainments of mind, and by his own characteristics of both *soul and body*, with the *truth enunciated.* (*l*) All men could not be Pauls, or John the Baptists, or Elijahs. The work to which they were called and the truths which they received were the natural sequence of the necessities in harmony with their being and the advancement of the cause of *Righteousness among men on Earth,* which is the herald of the enduring Righteousness to come. Thus Christ in His statement that whereas some men were born eunuchs, and other men were deprived of the powers of procreation by a surgical operation, other men, to whom

(*l*) Rom. xii. 3; 1 Cor. xii.

this saying would come as a *personal command to them,* would *keep their virginity,* holding subject to their will the powers which they *still retained,* but over whom they (these procreative powers) *had no power.* They would be eunuchs, not because they had no choice, but because through their wills they *held themselves as such* that the *kingdom* of *heaven* might the sooner come *amongst men* and *be on Earth.*

In considering what Paul says we must remember that he distinctly states that in the main the words given above from his letter to his Corinthian brethren are from Paul, and not from or directed by the Holy Spirit. That is, they are not given in the form of a command, as "thus saith the Lord," but as his opinion of what is best and proper. We can not therefore divest these remarks of the *personality of Paul,* as we can *all* remarks made by inspiration of the Holy Spirit. That is, while Paul speaking his *own opinion,* and Paul speaking by direction of the Holy Spirit, might use the same style of delivery, and the same choice of words, and his own peculiar manner of constructing his sentences and clothing his thought, yet the *prejudices* of Paul would appear in the one and the prejudices of Paul would be left out of the other. Thus in many things Paul spoke as a bachelor, with a bachelor's prejudices. When, however, Paul speaks of his reasons for adopting a certain course in life, we know that that course was prompted by the Holy Spirit, which controlled his life. When he declares that he "keeps under his body and brings into subjection," we know that he was *one of them to whom the saying was given.*

In the beginning God put His *approval* on the marriage relationship when He made man male and female, that they might be one, and through the relationship of the sexes in marriage propagate their race. (*m*) Christ gave evidence of His own approval of the marriage relation in many an utterance. He chose Peter as one of the twelve apostles, yet Peter was married, and (*n*) *Jesus* declared that NO MAN shall *put away his wife* except it be for the *sin of fornication.* Not only was

(*m*) Matt. xix. 4-6. (*n*) Matt. xix. 9.

Peter a married man, but many of the other apostles were also. *Christ* could not have meant then by His saying that only the *unmarried* were the *called* and *chosen* to the *preaching* of *The Word*, for *He* chose in the *beginning*, at the very threshold of the coming of His kingdom, *not* strictly single men, but *both married and single* men as the *channels* through which should come The Word — The Word which these men, *many of them married*, uttered, being the foundation upon which was builded the Church of Christ Jesus. If, then, *only* the unmarried man is called to preach The Word, *Christ* in the very beginning *falsified* the Truth. Shall we believe Him who by a *life of acts* proclaimed the Truth which shall finally triumph, or shall we accept the teachings of misguided men, perverting the teachings of The Word to their own ambitious ends, and in accepting them *proclaim* HIM *a liar?*

Paul claimed, and justly, the *same privileges* that were *exercised* by the other *apostles*, notably by (*o*) *Peter, whom he mentions by name*, to take with him on his journeyings a wife; to make himself a home; to enjoy and to participate in the pleasures of domestic life. Far from denying this privilege to others, he commends it as a safeguard against fornication, and against lustful and adulterous thoughts, and expressly calls upon both wife and husband to render unto each other that which is their due.

Thus we find that Paul, although a bachelor himself, condemns not marriage, or the fruits of the marriage relationship, but on the contrary lays claim to his right to the privileges, should his nature so demand it.

His objections, therefore, rested not upon marriage itself, *for if it were lawful to the apostles*, (*p*) who were set as a *light* to the *world* and as the proclaimers of that Word which should never pass away, it were *lawful to all men*. His objections lay deeper than that, and referred to the inclination of men and women, having once entered into the marriage relationship, to *seek to please each other rather than God*, and has no relation to sexuality between husband and wife only as one incident of

(*o*) Matt. viii. 14. (*p*) Matt. v. 14.

many that are the accompaniment of married life, and which, unless kept under control, would lead man to seek after the things of this life, instead of after the things of God. The whole thought of Paul lies in the one statement, *"that both they that have wives be as though they had none."* What! married, yet as strangers to each other, asks one? Nay, for Paul said unto the married, (*q*) "Defraud ye not one another except it be with consent for a time, that ye may give yourselves to fasting and prayer, and come together again that Satan tempt you not for incontinency." And again, to those whose (*r*) natures demanded appeasement of the animal passions, he expressly advised them to marry, disclaiming for those who *thus* marry any sin. The thought was: Let those who are married so form their own lives, and so keep ever in remembrance and before their eyes the obligations resting upon them as followers of Jesus, that none of those things which were lawful and without sin in themselves *should lead them away from Him, and that purity of life and thought and purpose which is absolutely essential to a life in Him.* To fulfill all the duties to which as husband and wife they might be called, and yet to so keep their souls that their relationship to Him would be as though this fleshly relationship of husband and wife never existed. *It is the condition of the soul* to which Paul is looking. It was not the omission or the commission, (*s*) circumcision or uncircumcision, that Paul was considering, — these were as nothing in themselves, — but to the condition of the heart. It is not the outward *form*, but the *inner life*, that Paul is discoursing about. It is the *condition of the soul* which in its truth fits that soul for communion and fellowship with Christ, or debars it from that harmonious affinity, that will judge a man here and hereafter.

Paul held all the attributes of the natural man in complete subjection to the spiritual man, and denied to himself the privileges of married life *not* because they were unlawful to him as an *apostle of Jesus Christ* and a *promulgator of His Gos-*

(*q*) 1 Cor. vii. 5. (*r*) 1 Cor. vii. 36. (*s*) 1 Cor. vii. 19.

pel, but that he might through this denial of self be a *sign, through his life*, to *all those to whom this message of self-denial might come*. (*t*) For this reason he became all things to all men. The passions which assail most men, and which find their *sinless* satisfaction in the *marriage* relationship, and *only there*, were by Paul held in complete subjection, and by the (*u*) *power of his own will* bound in chains, and were as nought. Thus he became a light to others of that day and age, as he is to this day and age. Surely here was one to whom this *saying* of the Master was *given*, and we see the reason why.

The truth that existed then exists now, because Truth is eternal. The truth that exists now existed then, although unknown. To each age there comes a new revelation of an old truth which reaches back to the beginning and forward to the end of Time, and which has its home and its birth in the Word. Men never can outlive Truth, for Truth, being a component part of God, is Eternal. But the application of a truth to a particular time depends upon the environment of that time. Thus the truth that said to the man who had ears to hear in the days of the apostles, "Some are eunuchs for the Kingdom of Heaven's sake," is more comprehensive in its application to-day than in the days of the apostles, because of the changed environment and the *fuller comprehension* of the saying.

Before the apostles spread the great world, peopled with a dying Humanity who had never heard of Christ Jesus the Savior or *His Life*. Preachers, Evangelists, Martyrs were necessary to bring Him to their attention. Men whose whole life should have but the one singleness of purpose, to teach Christ Jesus and Him crucified, were needed. The perils were many and great, both by land and sea. The journeys, owing to their primitive means of travel, long, tedious, and fraught with very great danger. It was manifestly almost impossible for man to enter upon that great field of labor encumbered by a wife and family. To take them with him meant vexation, delay, and many things which would interfere with their use-

(*t*) 1 Cor. ix. 18-27. (*u*) Rev. xx. 2.

fulness in preaching The Word. To leave them at home meant ties at home which would divert their minds from their works and fix their hearts with anxious longing on the loved ones at home. Thus the preaching of the Gospel would suffer, and the marriage tie and the family relation would oft-times be a bar to successful work. To many, because of the gifts which God had given them, there came this call to the work. Some, holding under their bodies by the power of their will, offered up their natural bodies with its desires, and entered upon the work as did Paul. He was a eunuch not of birth, neither of man, but because of the Spirit of Christ Jesus within him which, lending grace or strength to his own spirit, made him superior to all the demands of the flesh, and held them all in complete subjection to his own will. To Paul this saying came with all the force of a *personal command from Christ Jesus*. Not only because his work as the apostle to the Gentiles demanded all his time and attention, thought, desires, and capabilities, but because his life, rounded in all its parts, was to be, through Christ Jesus, who was both its (*v*) Author and its Finisher and its Example, an example and an inspiration to *all mankind through the Ages to whom this saying should come*. What! his not marrying the inspiration? Nay, for men, many men, under the cloak of eunuchs deny themselves the one that they may the more surely enjoy all the other lusts of the flesh and the eye, and in bloated face, and swelling belly, and tobacco-scented lips, and costly apparel, and magnificent jewels, give the lie to that which they profess. Nay, not in the denial to himself the marriage tie the inspiration, but in the denial of the animal man, the denial of self with its passions, proclaiming a *condition of heart within* which held all things subordinate to the *coming* of *His kingdom on Earth as it is in Heaven*.

To each Age its own revelation according to its ability to grasp the necessities of the hour. The truth spoken on the day when He walked amongst men, a man Himself, lives on Eternally. Humanity has changed, developed, advanced.

(*v*) Heb. xii. 2.

Great avenues, closed to the preaching of the Word, have opened wide their doors. Science has spanned the chasm, and the long journey has become a thing of the past, and the heathen is at the door. Woman has advanced from her ignoble position which she occupied at His coming to a place beside her mate, and husband and wife work together in harmony and in power in heathen lands for the transforming of Humanity into the likeness of the Son of God. Many causes that made necessary the denial of the comforts and joys of married life, of a home, and of a family, have passed away with the environment that made that denial necessary, but the great Principle or Force which lay back and above and all through that denial which was exemplified in Paul, and which sustained him, lives on Eternally, and speaks continuously to the soul of that man to whom it is given to hear that voice, "Some are eunuchs for the kingdom of Heaven's sake," and calls him to that denial of self which was personified in Him, and to which Paul also gave sanction *in a life*.

To every man that *Voice* says, Show forth the condition of thy heart in a life, that all men may see that which thy soul loveth. To all the denial demanded is not the same. To Peter there came no demand for him to put away his wife, neither was he *denied* a *conspicuous place* amongst the first chosen promulgators of that Word *because* of *that wife*. He both proclaimed the Word and (*w*) *remained* the husband of his wife.

That there may come the call to men of this day and age the same as it came to Paul, none may successfully deny. To them to whom it is given to receive this saying, the saying comes with the force of a *personal command*. Let them be the judge. To PETER, to many of the APOSTLES *whom* CHRIST *and not* MAN *chose*, this saying never came as a command. *To them it was not given*. Who shall say that that faithful (*x*) servant of Almighty God and His Son Christ Jesus, who ministered to the wants of the outcasts on the leper isle of Hawaii,

(*w*) 1 Cor. ix. 5. (*x*) Damien, a priest of the Boman Catholic Church.

and fell a victim to that dread and terrible disease because of that ministration, heard not that saying, and that to him it was not given? Who shall say that the married man, the man of family, shall not preach the Word and teach all men the Way to salvation? Listen! Out of the depths of hell (death, grave,) there comes a voice crying, "We forbid." What! *You* whose authority *You* claim came direct from Peter the apostle? What! *You, YOU*, who claim *Peter* as the *first* apostle; who claim that unto *him* were given the keys of heaven and hell; that upon *him* was founded the church of the Living God; You forbid marriage to those who preach His Word as a violation of His will, when *Peter*, upon whom you claim to rest your claim for infallibility and authority, was a

MARRIED MAN,

and as a married man proclaimed the very (*a*) Truth upon which your system (through a carnal interpretation of the Word) stands! Oh, but you say, he (Peter) put away his wife. Then he was a traitor, and (*b*) disobedient to the Master whom he had sworn to serve, and to that Word which Paul preached, which says, *"let not the husband put away his wife."* There never was a greater libel on an upright, obedient, Christ-like life than this monstrous charge of disobedience to Christ on the part of Peter and his putting away of her whom every law of God and Man demanded he should cherish and protect, and it is one of the mysteries of life that a system of religion could be founded and maintained upon a statement of an act by its head (?) against which all humanity would rise up in condemnation. Did the World ever witness such a deception? Blind leaders of the blind! Perverting the way of the Lord to *her* own inordinate love for the honor and power and glory which this world gives.

Humanity has made a long and weary journey since He spoke those words to the disciples, and the light which keeps alive the Past, which beats with tremendous ray upon the Present, which casts its hopeful and beneficent ray into the

(*a*) Matt. xvi. 16. (*b*) Matt. xix. 3-9.

Future, brings that saying into the Present and makes its Voice heard to many, teaching a truth which that age did not grasp, and *not grasping could not receive.*

Did you ever look into the face of a child, drawn, distorted, disfigured by the blasting curse of some ancestral sin? Did you ever hear the hacking cough, see the fevered cheek, and listen to the panting breath of the victim suffering from a disease the direct result of some ancestral sin? Did you ever see the childish form, full of life and seeming health, suddenly begin to fade, and shrivel, and the hair drop out, and the limbs lose power of locomotion, all because of some ancestral sin? Did you ever see the poisoned blood break through the tender flesh, and in ulcer and running sore eat out the vitals of the life upon which you looked, all the result of some ancestral sin? Did you ever look upon the thousand and one forms in which the blood, diseased and poisoned by the (*y*) violation of the laws of God have been transmitted to posterity and upon them pronounced and fulfilled its curse? Oh, has your heart grown sick within you, and your spirit faint, as these wretched beings have passed before you, appealing through their misery, and pain, and suffering, and wasting flesh, and staring bone, and running sore, and gasping breath for that sympathy which *"marks the whole world as one kindred,"* and proclaiming the *sins of ancestors* which have been *entailed* on their *innocent* heads? Weep with them in their misery if you will. You do but proclaim your own kindly heart. Teaches it you no lesson? Does not that mute appeal against the transmission of hereditary disease and inflicting it upon the innocent meet with a responsive chord within your own heart, and make your soul reach out into the Future as your soul grasps the possibilities of your own yet unborn children? Shall the Past living in the Present be perpetuated in your offspring of the Future? Does your heart go out in tenderest and anxious questioning for your posterity yet unborn? What of *your* ancestry? Have any of these dread hereditary diseases been prevalent in your own ancestry? Are the seeds prevalent and

(*y*) Num. xiv. 18.

known in your own system? If they have been in your ancestry, and if they are in your system, and your offspring may suffer for sins of which you have or have not been guilty, or for violations in which you had or had not a part, then this saying has come to *You*, and *You can receive it*. Are *You* willing to sacrifice yourself and the lusts of the flesh for your offspring *never to be born?* To this The Word calls *You!* Can you, will you, hear this Voice and upon the altar of His sacrifice, the sacrifice of one whose every exhalation of body and mind was *Health* personified, make your own? *Without sin and without sin's contaminated blood He made the sacrifice*, that *He might in this, as in all things, be an example to all men, having first endured the sacrifice Himself*. Sacrifice Self for others. Sacrifice self for that Humanity yet unborn, and of which your own offspring in the flesh can never be a member, but with whom the offspring of your spirit will ever abide. Sacrifice self that in the Humanity of the Future health may bloom in the cheek and vigorous life encompass the body, and the blood, (*z*) *which is the life*, shall course through the veins uncontaminated with poison. That *on Earth* His kingdom, which is one of health and strength, and joy, and peace, may come. That disease may be cast out by Righteousness — *your* righteousness, even that righteousness which is His gift, and which *when on Earth* cured the *diseased*, and which, *abiding in Humanity*, shall *Cure both Soul and Body*. Jesus, the Great Physician! The physician of to-day, what a marvel are his works, and the works of his brother, the surgeon. What great strides have been taken in knowledge of the healing art since He was on Earth. The blind see, the lame walk, the deformed are made whole. Every forward step of science into the realm of knowledge that benefits Humanity is the Son of God coming into His kingdom, even the heart of Humanity; every forward step that benefits Humanity is Humanity as the Son of Man coming into the Kingdom, which is his kingdom, even the kingdom of the Son of God, Christ Jesus The Word. It is The Word that is the Fount, the Source, of all this knowledge. It is the

(*z*) Lev. xvii. 11.

Word that makes known these great truths to man. It is The Word that is the Great Physician; the physician and the surgeon but His instruments. How seldom they, the instruments, do it in His name, which is His *character*. Verily, *they have their reward.*

But for *you* to whom this saying is given, you can not do this thing, make this supreme sacrifice, without you do it in His name, which is His character. His was one of sacrifice; so is yours. He sacrificed for Humanity; so do you. He sacrificed for a Humanity in whom He never would have any part in the flesh; so do you. "Behold," said He, embracing within the sweep of His hand not only the multitude around Him, but all Humanity, (*a*) "my mother and my brethren. For whosoever shall do the will of God, the same is my brother and my sister and my mother." So before you stand the Humanity of the Future, your brethren, ennobled, and enriched, and blessed by you. His character *your* character, His Righteousness *yours*. For you there remains and is held in store for you through His promise, even as it is for all those who have heard that Voice and accepted its message, and have been eunuchs for the kingdom of Heaven's sake, and have known no woman after the flesh, His name, which shall be written on your foreheads; and whithersoever He goeth there shall ye go also, and the harpers shall harp a *new song*, which shall be the song of *your denial*, which none can sing but those that have endured it, *for* the *harps and the harpers will be the refrain of your own souls, upon which shall beat the harmony of a sacrifice completed*, which shall swell in triumphant diapason, for *your soul* will be the *harp*, and *your joyous spirit* the *harper*, and the *song* they sing in *unison* will be *your sacrifice*, and no *sin shall be found in you in that day*, for your souls shall be found without guile, made white in the Name, *which is the character*, of the Lamb. Ye shall be the first amongst men. Oh! the glory, the honor, the favor of the Most High God, the Father, shall be yours! To live, and yet living to be dead, for the sake of a Humanity in which, as

(*a*) Mark iii. 33-35.

regards the flesh, you can have no part, for the sake of a posterity never to be born, this is the heights to which He calls you. Can you scale it? He who calls is ready with His grace, which is His help, to aid you. He will not fail you. Will you fail Him?

To the man of family, to the man who is married, and who sees in his suffering children the misery which he or his ancestry through him did transmit, there comes that Voice. To that man, married, who knows of hereditary traits in the family, and whose information leads him to suspect their transmission to his children, that same Voice calls a halt! "Let both they that have wives be as though they had none," said Paul. Shall not those who have wives, and those wives who have husbands, seeking only the kingdom of God and His Righteousness, which is right-thinking, right-acting, and right-doing, bring into His service that devotedness of life which holds all things subject to the demands of the higher life?

"Some are eunuchs for the kingdom of Heaven's sake." Let those who *can receive this saying, receive it. Unto them it is given.* They to be the judge. Upon the man or woman strong of limb, of muscle, of lung, of heart, rich in sweet and healthful blood, free from hereditary taint, devolves the *responsibility* of the perpetuity of the race. The angels of Heaven will sing at thy espousal, and the God of Humanity bless thy union. Upon thee also shall devolve the obligation of sacrifice, that the sin of indulgence may not make of none effect the sacrifice of thy brother. Christianity recognizes no antidote to conception, and gives no favor to means offered to prevent birth. It is as much the duty of strong, healthy men and women to perpetuate their race and through the holy bond of marriage raise up children to Humanity and to God, as it is for the physically or mentally tainted to deny themselves that privilege. This is their duty; love for each other binding them in wedlock, and love for Humanity controlling their action in all things. From such a union posterity will be blest and Humanity restored to health again. To them this saying

can never come, and for them it was never intended. They can not receive it — it is *not theirs to receive.*

Sacrifice! Sacrifice! Oh! how much is embraced in it! Not self-flagellations. Torture. Burial in monastery, dungeon, or nunnery cell. No! NO! Not these. But the sacrifice that ennobles, that enriches, that blesses!

Christ prayed that "The *kingdom of God come* and His *will* be *done*

ON EARTH,

as it is in Heaven." Did Christ, who was The Word, and in whom Faith was personified, pray in vain? Nay. The glories of His reign on Earth are at the threshold. Behold, they knock at the door. His kingdom swept down from the gates of Heaven's glory and came to Earth in the day He was begotten. It was sealed with an everlasting Seal in the day of His sacrifice. It was surcharged with Hope and the certainty of Eternal Life in the day of His Resurrection; there was emblazoned with glorious promise on the clouds of the firmament the story of His coming in the day He ascended. As a *man* He ascended into the Heavens, and *in Humanity* shall He be seen coming again. (*b*) "Why stand ye here gazing?" See ye Him not coming again? In *man* shall be seen the glory of God, and on Earth shall we behold His kingdom. From the East and the West and the North and the South they come and enter in. The Earth shall yet be ablaze with the glories of that kingdom, and it shall be seen in the faces of men. To Earth He brought it, and upon Earth He established it; not by power, or wealth, or by the things of this world which the flesh lusts after, but by *Supreme Denial.* We look out on the world and our erstwhile sorrow is turned to rejoicing, for back and above the corruption, and the filth, and the sin, and the lusts, and the misery of the world, we see the kingdom, *even Christ Jesus;* and we see the Son of Man entering in, even that Humanity of which we are a part, and which is but one great Family, each a part of the whole, and which loves Him; and we see the world awakening

(*b*) Acts. i. 11.

to the One Great Truth that the world is but one great Family, each a part of the whole, and that by sacrifice of self shall the world be redeemed; and the East shines with transcendent brightness, and the promise of His sure coming makes light the Way, and Faith paints the Future — that Future wherein He shall reign on this earth in the *heart and lives* of all men — in dazzling colors, when Righteousness shall walk hand in hand with Health and every voice shall swell the chorus in adoration of the

SACRIFICED LAMB.

CHAPTER XXXVI.

The Temple of God.

Matthew xxi.:

"And *Jesus* went into *the temple of God* and *cast out* all them that *bought and sold in the temple*, and *overthrew* the tables of the *money changers*, and the *seats* of *them* that *sold doves*, and said unto them, 'It is written, *My house* shall be called the *house of prayer*, but *ye* have made it a *den of thieves.*'"

1 Corinthians iii. 16, 17:

"Know ye not that *ye* are the *temple of God*, and that the *Spirit of God dwelleth in you?* If any man *defile* the *temple of God*, him God will destroy; for the temple of God is holy, *which temple ye are.*"

1 Corinthians vi. 19, 20:

"What! Know ye not that your *body* is the *temple of the Holy Spirit* which is in you, which ye have of God, and ye are not your own? For ye were bought with a price; therefore *glorify God in your body* and in *your spirit*, which are God's."

1 Corinthians vi. 16:

"And what agreement hath the *temple of God* with *idols?* for *ye* are the *temple of the Living God*, as God hath said, *'I will dwell in them*, and *I will walk in them.*'"

Ephesians ii. 21, 22:

"In whom all the building, fitly framed together, *groweth unto a holy temple in the Lord.*

"In whom ye are also builded together for a *habitation of God* through the Spirit."

1 Peter ii. 5:

"Ye also, as lively stones, are built up a *spiritual house*, a *holy priesthood*, to *offer up spiritual sacrifices* acceptable to God by *Jesus Christ*."

Under the old Jewish dispensation there was built up of *stone* a great temple at Jerusalem, in which the Jews met to worship God according to the forms of the old Jewish religion, which, being one of formalism, rites, and ceremonies, needed a house *made by hands* for its performance. This temple, set aside and dedicated by the Jews to the worship of God, and which should have been held sacred as His sanctuary, had been given over to the money changers, and the sellers of oxen and cattle and doves; to the traders; to the affairs of the world; to the scheming and trickery of the shrewd manipulator of the necessities of life; to the bankers and the usurers; to the affairs of the World; and the demands of the World held sway in that temple which should have been given up wholly to God. Christ entered into this temple, prepared or builded for the worship of God, and with indignant wrath drove out and cast out those who thus profaned His sanctuary.

The temple at Jerusalem was but a symbol, a finger, a signboard pointing the way to the true temple in which the Spirit of God can only dwell in its fullness, even the *soul of man*, even that soul which is *one* with the body of flesh. Within the soul of that man who has surrendered his soul to Jesus the Spirit of God dwells, and blesses it, and sanctifies it, and glorifies it. God has predestined and foreordained that, as (*c*) *His Spirit dwells in the one great soul whom He called Son, so shall His Spirit dwell in the one great soul called Humanity*. Thieves have entered in and possessed it; they have trafficked with the souls of men and women within its threshold; they have made it the home of the money changers; and with the lust of gold have they corrupted it. Innocence has lost its bloom and the widow and her children have cried for food under their encroachments; (*d*) "they have heaped treasure

(*c*) John xiv. 2, 3. (*d*) James v. 1-8.

together for the last day; behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth," sayeth James, "and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on earth and been wanton; ye have nourished your hearts as in days of slaughter. Ye have condemned and killed the just, and he doth not resent you."

Ye have laid heavy burdens on the poor, and the laborer receives an unjust due as his requital. The temple has been desecrated by thy presence and all things thou hast touched have been made unclean. Under thy iron heel the poor man feels his hopes fast disappearing, and upon his throat feels the crushing force of thy encircling hand. At every avenue to life and sustenance, to progress and advancement, is seen these defilers of the temple, debauching the individual, the community, the Nation, with the contaminating lust of their ill-gotten gain. The Nations of the Earth are waylaid by these highwaymen, and the people defrauded of property and rights. Statesmen, so-called, lusting after political power and bewitched by the music of the dollar, surrender the interests of the people to these thieves and scoundrels who rob government and people without shame and without remorse. The pulpit has joined hands with the money changer, and has become both his defender and his beneficiary. They extol the virtues of Dives at his death and consign Lazarus to the potters-field unwept and unsung. He endows a college with one hand and they grow dizzy over his benevolence; with the other he enters into a conspiracy to defraud the people and their representatives to debauch. Out of his millions he gives in magnificence, having no need of that which he does not miss, and demands obeisance because of his denial; the (*e*) widow gives her all, and there be none so low (?) as to do her homage. He sheds tears over the menacing dangers of socialism and enfolds within his grasping clutch the wealth created by the people. His face pales and his voice grows tremulous as he contem-

(*e*) Mark xii. 42.

plates the ownership by the people of the means of transportation and subsistence and calls their advocates anarchists, and yet he seeks to gather under *his* own protecting care *all* things. The rattle of his money is heard in store, and on farm, and in the pulpit, and the halls of legislation. The voter is corrupted in his franchise, and the success at the polls depends and ofttimes hinges on the amount of the fund of corruption. He has invaded every nook and corner of the great soul called Humanity, and the poor tremble at his approach and the orphan and the widow at his footsteps. The cry of the laborer, of the poor, of the friendless and the starving go up in earnest protest to Almighty God, the Maker and the Builder of that temple. (*f*) With His own hands He will bring forth and form the lash, *which shall be the wrath of His displeasure*, with which that temple shall be cleaned. Oh, ye defilers of the temple of the living God, defiling first thine own temple and then the one temple of the whole; of that temple wherein should be brought only Righteousness; of that temple for which He made the great Sacrifice; of that temple which was bought with a price, even the great price of His own life; God shall drive you out and in (*g*) His temple shall be found no money changers *no more forever!* For the lash has been begotten and the scourge hath been provided, even that Word which drove out the money changers from the temple of old when on Earth, and He will consume *You* with the fire of His indignation, and cast *you* out with the terribleness of His wrath. For He hath ordained that the (*h*) "meek shall inherit the Earth," and that it shall be a possession unto His children. The forces for your overthrow are already marshaling, and the casting out at hand. For Righteousness can not reign with Unrighteousness, and His kingdom must come to Earth, and "His will be done amongst men as it is in Heaven." The Son of Man, even Humanity, that which in Humanity is like Him, that entered upon the Battle for Humanity's redemption in the day He was begotten, stimulated and encouraged by the Spirit of the Son of God dwelling within its heart, has fought battle

(*f*) John xi. 15. (*g*) Rev. xviii. (*h*) Matt. v. 5.

after battle, falling yet ever rising, wresting victory from seeming defeat; the line of advance has been moved farther and farther into the enemies' country; the banner, stained by the blood of martyrs, floats above the anathema, and ribaldry, and blasphemy, and lusts of ungodly men; the hearts of His soldiers beat with renewed hope and faith as they see the many signs of His coming, and the souls of men take up the cry of the (*i*) great Evangelist, and the Earth trembles at the echo of that supplication of joyous Hope:

"EVEN SO, COME, LORD JESUS!"

(*i*) Rev. xxii. 20.

CHAPTER XXXVII.

The Fruitless Fig Tree.

Matthew xxi:

"Now in the *morning* as He returned unto the city, *He hungered.*

"And when He saw a fig tree in the way, He came to it, and *found nothing thereon but leaves only,* and said unto it, *'Let no fruit grow on thee henceforth forever.'* And *presently* the *fig tree withered away.*"

Upon the great plateau of spiritual things God has erected temporal things, systems of religion, social systems, systems of government. They all live and find life because of The Truth which sustains them and of which they bear fruit. In His Infinite purpose and plan all things contribute to the advancement of the human family and His will. It is the Truth in all things that gives them life. It is the great spiritual Force back of all things, governments, religions, systems of society, that gives them existence. No system of religion could exist for a day that had not in it something of *the Idea,* who is (*j*) Truth *personified.* They live their day according to His will. Having brought to the knowledge of all men the truth, which gave them life, *if that truth be not personified in them, they pass away,* the *truth remains.* Thus in government — spiritual government, God's government, — we find first (*k*) God, then (*l*) then His authority delegated to His Son to whom *all* power is given; (*m*) then this power is redelegated to those who are called up to reign with Him at the first resurrection, who in turn vest their authority in Humanity redeemed as a whole, and the authority of God shall be in them, and (*n*) they, as God, who was *first* and *last,* will reign forever and

(*j*) John xxviii. 38. (*k*) Gen. i. 1. (*l*) Matt. xxviii. 18. (*m*) Rev. xx. 4. (*n*) Rev. xxii. 5.

ever. This is the Great Truth Underlying All Governments Thus governments have their Ruler, who reigns as a despot, perverting the *true* teaching, that the ruler lives for all his *subjects*, and not that all his subjects live for *him;* that his rule should be but for a blessing, and for joy, and peace, and happiness, and liberty to his subjects, and not that they should be enslaved to give liberty to him; for such is the reign of Him, who reigns alone as the Son, for He became King because He was the servant of every subject. The despot fills up the measure of existence according to the purpose of the Eternal God, and in harmony with the spiritual truth back, above, and all through it, and then the system no more bears fruit; the people have attained to that elevation in the knowledge of their own powers and rights that the despotism is overthrown and constitutional government, in which there are a certain number of individuals called to reign with the King and exercise authority, comes in. This, too, as the people become more and more enlightened, — as the powers of self-government become more and more instilled in the minds of the people; as they recognize more and more their equal right with all men to the participation in that government which they uphold; as they recognize the principle of liberty to be the birthright of all mankind, — gives way to a Republic. Monarchical Government, with all its glitter and pomp and ceremony, its servile attitude of the masses, and its egotistical prominence of the nobility, its insufferable claim of superior attainments of the nobility entitling them to special reverence, is cursed from on High, and the *Government of the people, for the people, by the people*, is established. This is the ultimate destiny of all governments: that Monarchies shall cease; that they shall wither and pass away; that the World shall become one vast Republic, whose rulers shall be the people indeed. whose Government shall be the people. The Great Underlying Force sustaining that Republic in its Civil Government the same that (*o*) shall sustain the Spiritual Government to come, of which it (the Civil Government) is but the sign, the

(*o*) 1 Cor. xv. 28.

finger board, pointing the Way, even the Omnipotent God, the Eternal Father. But, says one, why not the despot remain, if he is the image of the King? My friend, he is a *perversion* of that which *is true*. The despot shall pass away, the King, *the King* Christ Jesus, remains. His (the despot's) children, born Princes, Princesses, and nobles, are doomed to disappear. They (as the elect) are the *perversion* of that which is *true*, even the children of The King Christ Jesus begotten by His Spirit. They fulfil their time, — they wither, — they pass away; the King, The KING and His children, are *Eternal!* Their kingdom shall live *forever* — they are His *heirs!* The King, His children and His Government pass away on Earth. The reign of the people comes in. The King and his titled subordinate are known no more forever. In that spiritual kingdom the King lives on forever, for it is no more the subjects dragging down the King and destroying his throne, and banishing his nobles, and destroying his power, but it is the King, The KING! lifting up the people, His subjects, His children, establishing them each and every one on a throne, crowning them (*p*) joint Kings, giving to them freely, gladly, joyously, His authority, finding the fullness and completeness of joy only in their reign with them. Thus the Eternity of *all things* we see fixed in Him. All these things *must come to pass* in this life, *because*, they each are *steps signalizing* the approach of Humanity to that ultimate End which, complete in Christ Jesus, can never pass away. They are the heralds proclaiming His coming. They are the promises of the Past and Present, making radiant the Future with its bow of promise. (*q*) Within them all, like a fixed Sun, is Him who shall survive them, and whose radiant personality shall be the Light for all Time and Eternity.

It is The Word which gives life to all things. Even the perversions of the teaching of that Word depend for their existence on the Word itself. When the *true* teachings of that Word are *realized* and *known*, then the *perversion* must *die*. Whenever that system of religion or that system of Govern-

(*p*) Rom. viii. 17. (*q*) 1 Cor. xv. 24-28; Rev. xxi. 22, 23.

ment ceases to bear fruit or outlives its usefulness, He cuts it off from amongst the living, and it is known no more forever. He cuts it off with The Truth which, becoming known, becomes the great Force in casting out Error of whatever character. Thus all the heathen religions, standing as the exponents of the perversions of the teaching of great truths, must pass away because The Truth which gave them life is no part of them. The Truth will live, they will wither and pass away, for the Truth is not in their systems of religion, but in a Personality, even Christ Jesus. Thus the *Personality* remains as the Eternal Force in which all things of life find life, and without which there is no existence. The Jewish Church had outlived its usefulness. From it came forth no food to nourish the soul of the seeker after righteousness. It no more fed the hungry. It had the leaves — that is, the form of life, but no fruit as an evidence of that life. The Word which it had received through Moses and through prophets it still possessed, but to it it was but an assembly of phrases, and found no life in their own lives. They made long prayers in public places, fasted often, gave much public alms, wore long garments cut in harmony with their pretensions, and yet were spiritually dead. They had the form of godliness, but none of the fruit. As the fig tree only had leaves, so the devotees of the Jewish Church, and the Church as a whole, had only these formalisms to offer to the hungry, which, lacking the power of giving sustenance to the needy, was no fruit at all, but a mere fraud, sham and delusion. Yet it was the Word, even that Word which Moses and the prophets had delivered unto the Jewish Church, that still gave them life, although they bore none of its fruits. Hence when that Word was revealed to them in a *Personality*, they refused to receive Him or believe Him, because they bore none of the fruit of that Word in their own lives, which (*r*) is meekness, humility, etc. They could not bear fruit because of the *estrangement* of their *lives* from the *true* teachings of that Word. Hence when that Word, which they *claimed* to have, really *became known*, He

(*r*) Eph. v. 9.

proclaimed their doom and extinction. *That very Word* which they *professed to teach*, but in which, *because of the false system* with which they *surrounded* it, they *had no part*, when it was *properly interpreted*, *condemned them to death*. Christ was shown to have been The Word, and therefore the Source of that life, and not the formalisms to which they gave attention. Christ was shown to have been the great upholding Force, and when He as The Word stood revealed in a Personality *separate* and *apart from the formalism*, then what was *left* after *He* became *known* as the *true life* of that religion was nothing but formalism; long drawn out prayers; *fleshly* fastings, with no spiritual accompaniment; superstition in regard to meats; bloody sacrifices of animals; hollow temple worship; carnality; hypocrisy; love of power and authority; and as a consequence death was its portion. The life was not in it, but in the Personality developed out of it, and which left but an empty shell. Of what use the chrysalis after the butterfly hath developed from the chrysalis?

Christ cursed the tree, not to show His power, neither because of anger at the tree, but because He saw an opportunity to impress upon the minds of the apostles and upon Humanity the great truth lying back of it. Some have questioned the spirit that would prompt the act, which would condemn a tree to death at that season of the year which was not the season of fruit. A natural truth (or a truth as it relates to natural things) may be made manifest to explain or make manifest a spiritual truth. We can follow that natural truth only so far as it is necessary to make manifest the spiritual truth, and as that natural fact is pertinent to the spiritual truth, and no farther. Beyond that point it may become the teacher of some other idea relating to spiritual things, and therefore confusing. The fact as to whether *the tree* would ever have borne fruit or not does not enter into the question at all. It is the spiritual truth lying back of that question which is the real question, and which He sought to impress on their minds. and that truth was, *that it bore no fruit at all for the man who an-hungered went to it to find food to sustain life.*

A Government which has ceased to bear fruit, that is, the fruit which is righteousness, *must* surely fall and pass away, because it has not in it that which can give civil life to those who go to it for that. A *system* of religion which has lived because of the truth which it has, and which has used that truth to *hide her nakedness* and her *barreness*, will, when the *truth becomes known*, be found to bear nothing but leaves, and that there is no fruit in her. Men who have gone to her hungry, deceived by the outward show of promise, will find that the soul's hunger for life can not be satisfied. They will find the outward show of leaves, but no fruit, for they will find that the fruit which she *seemed* to bear really had *no existence in her at all*, but was a part of a power *above* her, and in which *she had no part*. Claiming to be the *custodian* of that FOOD, even that Bread of Life, The Word, that enriches the Soul and nourishes it, she will be found to be a system of forms, and ceremonies, of tinkling cymbals, and sounding brass, of canopied chair and embroidered vestments, of burning incense and lighted candle, of glittering jewels and red hat. Crying unto the hungry, "Come unto me, all ye that are hungry," she will be found to be an ecclesiastical despotism, giving slavery when the soul cries for liberty, darkness when the mind hungers for light, superstition when the soul pants for knowledge, grasping greed, lusting for power, and lands, and jewels, and money, and rich apparel, and cringing obedience of its devotees to it, when the soul thirsteth for Righteousness. A *woman* to worship and the *mother of* the *flesh* to supplicate for pardon, when the soul can find *no sustenance* away from (*s*) the Bread of Life. The devotee, ignorant and full of error, *deceived* by her glitter, and pomp, and magnificence of formalism, seeks her for the Way of Life. She gives him a crucifix on which is emblazoned the (*t*) image of a man, and presents him with so (*u*) many prayers to be repeated so many times to unheeding ear and unanswering voice of a woman. In spite of her alluring profession she is seen to give that which she has, and having only a form of religion herself, she gives

(*s*) John vi. 35. (*t*) Num. xxiii. 19; John iv. 24. (*u*) Matt. vi. 7.

to her devotees a formalism for devotion, and a stereotyped prayer to awaken the soul. Leaves! all leaves! Upon *her* shall fall the curse, and in her nakedness she sits exposed to the wrath of man and God. *Her devotees shall desert her, and she shall bear no more fruit forever.* She lives because of the Truth which, back and above her, gave her life, and whose teachings she perverted to her own selfish ends. The *Truth* having come and been seen and recognized and known of all men, the homage which has been given to her, as the *begetter* of these forces, by her devotees, will be transferred to Him in whom only is there life and sustenance. The Word, *freed* from the mysticism, and superstition, and bigotry, and egotism, and hypocrisy, and formalisms, and carnal display, and feast days, and fast days, and saint (so-called) worship, and all the deceptive shams with which it has been *obscured*, will then be *understood* by all men and will be found to *condemn* these very things as deceptions and contrary to that Word, and therefore doomed to death. Hence that very Word of which she professes to be the custodian shall pronounce upon her its condemnation. *The Word shall remain, she shall wither away.* The countries of the earth which are linked to her will fall with her if they come not out from her, for a *chained Bible means a chained people*, and *religious darkness means civil darkness.*

There is a Supreme head, but His name is Christ Jesus. There is one who is infallible — His name is Christ Jesus. There is an Intercessor for sinful man — His name is Christ Jesus. There is One who binds on earth and binds in Heaven — His name is Christ Jesus, even Christ Jesus The Word. There is a High Priest, offering up the everlasting sacrifice of His own Self before the throne of God continuously — His name is Christ Jesus. There are priests ordained of God to offer up the supplicating prayer to the living God for forgiveness of sin. These are *all* them who *believe* in *Him*, and *love Him*, and *strive* to *serve Him*, and who as *priests of God* offer up *within their own hearts, not* stereotyped prayers, but the *earnest* and *spontaneous supplication of a contrite heart*

hating its sin, and which shall in its own *sacrificing life seal* the earnestness of that contrition. There is a church, spotless, clean, white, pure, altogether lovely, into which the lust for display, of lands, of money, of temporal power, hath never entered, prepared as a Bride for the Wedding, but she lives not on earth, but in Heaven. She is not flesh, but Spirit. She is not seen with the eyes of men, but by the soul. She lusts not after possessions on Earth, but desires with an inexpressible longing the things of Heaven. She is not puffed up or proud or boastful. She dresses in rich apparel, but it is the character of her Righteousness. She wears on her head a diadem of jewels, but it is the souls of them who have been slain for His sake. There ascendeth like a cloud of incense a sweet smelling savor to the throne of God, but it is the Righteousness of the Saints of God; her temples are enriched with the souls of Saints, (*v*) but they are those who have come up through much tribulation and have had their characters made white through the Spirit (blood) of the Lamb. She has dignitaries, and those to whom have been delegated much power, but they were the meek and humble and the lowly when on earth, who aspired not for earthly glory, but for that glory that never fadeth away. Within that Church, even that Bride of The Word, shall be found all those who *abide in Him*, who fix their *hopes in Him*, but without shall be found fornicators and sorcerers and all liars and deceivers. Let those who will build their hopes on these things of the World, but as for *You* fix your soul in Him. (*w*) "The Heavens and the Earth shall pass away, but my Word shall not pass away." The last of the many things of Earth to receive that command "To bear no fruit henceforth forever" shall be the Earth itself. Flame and Fire and Conflagration shall envelop it. It shall pass away and be (*x*) seen no more forever. As a huge chrysalis it shall pass, as an empty shell, while Humanity, the Church, the Bride, cleansed, purified, holy, will have been joined in an eternal Wedlock with

(*v*) Rev. vii. 14. (*w*) Matt. xxiv. 35. (*x*) Rev. xxii.

THE WORD

and as The Word shall live

FOREVER.

And above them, yet within them, Him to whom the Son will have returned all authority and has Himself become subject to, even

OUR HEAVENLY FATHER,

within whose smiling presence shall be found the Light of All Time and All Eternity, even God, whose name is

LOVE.

CHAPTER XXXVIII.

The True Disciple and His Worship.

Matthew xxiii. 1-9:

"Then spake Jesus to the *multitude* and to His *disciples*, saying, 'The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they *say* and *do not*. For they build heavy burdens and grievous to be borne, and lay them on men's shoulders; but *they themselves will not move them with one of their fingers*. But all their works they do to *be seen of men;* they make *broad their phylacteries and enlarge the borders of their garments;* and *love* the *uppermost* rooms at *feasts* and the *chief seats* in the synagogues, and *greetings* in the *market places*, and to be called of men, *Rabbi, Rabbi*.

"And call *no* MAN *your* FATHER *on the* EARTH, for ONE *is your* FATHER, *which is in* HEAVEN.' "

Mark xii. 38-40:

"Beware of the scribes, which love to go in *long clothing* and love salutations in the market places; . . . which devour widows' houses and for a *pretense* make *long prayers;* these *shall* receive *greater damnation*."

Romans ii. 17-24:

"Behold, thou art called a Jew, and resteth in the law, and makest thy boast of God, and *knowest* His will, and *approvest* the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a *guide* to the blind, a *light* of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the *form of knowledge* and *of the truth in the law*.

"Thou therefore which teachest another, *teachest thou not* THYSELF? Thou that preachest a man should not steal, dost

thou steal? Thou that sayest a man should not commit adultery, dost *thou* commit adultery? Thou that abhorrest idols, dost *thou* commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through (because of) you, as it is written," etc.

Luke xi. 47, 48:

"Woe unto you! For ye builded the sepulchers of the prophets and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them and *ye* build their *sepulchers*."

Matthew vi. 1-4:

"Take heed that you do not your alms (righteousness) before men to be *seen of them*, otherwise ye have no reward of your FATHER which is *in* HEAVEN. Therefore, when thou doest thine alms do not send a trumpet before thee, as the *hypocrites* do in the synagogue and in the streets, that they may *have glory of men*. Verily I say unto you, *they have their reward*. But when thou doest alms (righteousness), let *not* thy *left* hand know what thy *right* hand doeth, that thine alms (righteousness) *may be in* SECRET, and *thy Father which seeth in secret* HIMSELF shall reward thee openly," etc., etc.

Matthew vi. 7:

"But when you pray, use not vain *repetitions*, as the heathen do: for they think that they shall be HEARD *for their much* SPEAKING."

Luke xiv. 8-11:

"When thou art bidden of any man to a wedding, sit not down in the *highest* room, lest a more honorable man than thou be bidden of him, and *he* that bade thee and him come and say to thee, *'Give this man place'*; and thou *begin* with *shame* to take the *lowest* room. But when thou art bidden, go and take the *lowest* room, than when *he* that bade thee *cometh*,

he may say unto thee, 'Friend, *go up higher'; then* shalt thou have *worship* in the *presence* of *them* that *sit at meat with thee.* For *whosoever* exalteth *himself* shall be *abased,* and *he* that HUMBLETH himself shall be *exalted.*"

Luke xiv. 12-15:

"*Then said He also to* HIM *that* BADE HIM, 'When thou makest a dinner or a supper, *call not* thy *friends,* nor thy *brethren,* neither thy *kinsmen* nor thy *rich neighbors,* lest they also *bid thee again,* and a recompense be made thee.

"But when *thou* makest a feast, *call* the *poor,* the *maimed,* the *lame,* the *blind,* and *thou shalt be* BLESSED; for they *can not recompense thee:* for thou shalt be recompensed at the *resurrection of the just.*'

"And when one of them that *sat at* MEAT *with Him* HEARD these things, he said unto Him, '*Blessed is he that shall eat* BREAD *in the kingdom of God.*' "

Luke xiv. 34, 35:

"Salt is good: but if the *salt have lost his savor,* wherewith shall *it* be seasoned? It is neither fit for the land nor yet for the dunghill; but men *cast it out.* He that hath ears to hear let him hear."

If there is any one thing that stands out more prominently than any other in the teachings and admonitions of Christ, it is that the *inner man* is the man upon whom shall come the judgment; and if that inner man's ambitions are in harmony with the teachings of the Master, he will *live a life* that shall show forth to all men *whom* he serves. It is not the long robes of the priest, the cut of the coat or waistcoat of the minister, the monk's hood, or the nun's robe of distinction which proclaim, so that *all men may see,* the *virtues* they *claim to adorn,* and *possess,* and to *practice,* that add dignity, grace, or righteousness to the cause of Christ Jesus. They are in themselves convicting evidence either of their ignorance of The Word, even the humble life which He lived and which

(*y*) He taught FIRST *in a life* and afterwards by *word of mouth*, the teaching and the life being in harmony, or that they love the applause of those in the market place. Hypocrites masquerade behind the priest's robe, the clergyman's choker, the monk's hood, the nun's veil. The Jews wore upon arm and forehead leather bands in whose pouches were parchments containing passages of Scripture, by which the Israelite was reminded of his duty to God. That *men* might the more readily be attracted to the profession of righteousness which they made, and give honor to them accordingly, they widened these bands of leather and enlarged the borders of their garments. It was for the same purpose that they sounded a trumpet when they gave alms, and made long prayers in public places, — well-learned prayers, grown, no doubt, familiar to the ears of the listeners because of their numerous repetitions. Prayers, long, able, rhetorical, and eloquently delivered; rhythmic, beautiful, yet filled to overflowing with the carnal (death) from which they sprang, lacking that spirit of sincerity which is the outgrowth of a soul KNOWING its NEEDS and CRYING *unto God* with an EXCEEDING GREAT YEARNING because of THAT need. Hypocritical, they were heard of men; God heard them not. They have that reward which they seek.

If the religion of Jesus Christ is one of a *life*, and the life is to be a (*z*) *"living epistle to be read of all men,"* does not the wearing of these distinctive garbs indicate a condition of soul which would fail ofttimes in this particular, if *left to be known of itself?*

The long robe and shaved head in the pulpit; the clergyman's coat before the chancel or altar rail, making conspicuous him who preaches of Him who said, "Be thou *not* as the scribes and Pharisees," are self-evident testimonials that they love the praises of men *more* than the praises of God, or are *ignorant* of that Word which they profess to know and preach. How can the Word of God be reconciled or *harmonized* with the *ostentatious display* of the missions, and claims, and pur-

(*y*) Luke xviii. 10-14. (*z*) 2 Cor. iii. 2.

poses of those who adorn their bodies with the robe of black, the headdress of black with its frill of white, and the encircling chain of beads with its dependent cross? (*a*) Be humble. (*b*) "Do thy deeds in secret" — thy deeds of righteousness. "Let not thy left hand (the carnal nature) know what thy right hand (the spiritual nature) doeth." "That thy Father above, who *seest the secret act of righteousness*, shall reward thee openly" in the day He rewards all men. The outward act, as the outward garment, proclaiming that act and *making that act conspicuous*, is seen of men. The *inward condition* of that soul that prompted that act is seen of God and *Him only*. If the act is prompted by the Spirit of Christ dwelling within you, then the act needs not these *outward garments* to make *known that righteousness to Him*, but rather these *outward garments* serve as a cloud *concealing* from His view the *garment* which should clothe the man *within*. Why should the preacher of the Word find it necessary to wear this distinguishing garb? Know ye not that ye are set as a *light* to others to show forth not these garments, but *the* Garment Christ Jesus? That this garment can only be shown forth in a *life* as He who is our *example* did show it forth? That this garment is Character, even His character, and is the covering of the Spirit, and is spiritually discerned? Know ye not that if ye do show forth this character in a life, the weak, the maimed, the halt, the blind, will *see Christ Jesus in you*, and seeing Him in *you*, will have their eyes *opened*, their wounds *healed*, their limbs *straightened*, and will be constrained to come unto Jesus because of the *Jesus they see in you*, and put on this garment also? That to come into this life one must be humble? Be meek and lowly is the cry of the Master to His disciples. Seek not the praise of men. Think of Jesus Christ, in whom knowledge was enthroned, and from whom all Theology, and all Divinity, and all Law came, calling Himself a D.D. or an LL.D.!! Can any one associate these titles consistently with humbleness? Who is divine but Jesus, and to whom shall we give the title of Reverend except the Father unto whom *all spiritual* rever-

(*a*) Col. iii. 12; Mark ix. 34, 35; Matt. xi. 29. (*b*) Matt. vi. 4.

ence is due? None can harmonize these titles with the humbleness Jesus taught, and none can defend it on that score. Think of Jesus wearing a robe of costly goods distinguishing Him by its style, manner of arrangement, color of cloth, etc., from His followers, with jewels of rare value upon His fingers and a jeweled tiara upon His head, saying to His disciples, "Follow me, for I am meek and lowly"! Think of Jesus wearing a peculiar style of beard, an ugly, unusual and strange cut of hair, cheap and oddly made and fashioned garments, and making Himself and His religion *conspicuous by and because of this* ODDITY OF PERSON AND COSTUME, and then turning unto His disciples and saying, "Widen not thy phylacteries, neither enlarge the border of thy garment"! !

It was not the wearing or the non-wearing of a long robe that Jesus complained of or objected to; it is not the wearing or non-wearing of a beard, the shaving or non-shaving of the head, the wearing or non-wearing of the black headdress with its white frill of linen, the wearing or the non-wearing of the wide-brimmed hat, or the odd and peculiar-shaped and distinguishing bonnet, the wearing or the non-wearing of jewels, but it is the *making of these a part of the religion of Jesus Christ*, and making those who claimed to be His disciples *known* as such and *conspicuous* as such by the *wearing of them*. There is *no* prohibition of *any man* wearing a long robe, or having his coat or waistcoat cut as do the ministers have theirs cut, if the *taste* of the individual leads him to desire that kind of a dress. It is only when that robe or that coat is brought forward as an *element in the religion of Jesus Christ*, and to make His disciples *conspicuous* by it AS HIS DISCIPLES, that it becomes an offense to Him and a *stumbling block to the World* who, *being carnal*, at once see the carnality of the whole thing.

What Jesus said to His apostles He said to the multitude, and what He says to one He says to all. Do we say, "Thou shalt not steal," and then turn and rob him to whom we spoke in an unpaid bill, or in shrewd trade? Do we say, "Thou shalt not lie," we, *His disciples*, and then under glaring headlines and tempting posters give Bankrupt sales, Dissolution

sales, Closing-out sales, Fire sales, and employ all the lesser or greater schemes known to the mind of man to accomplish the purpose desired, whatever it may be? Dost thou say, "Thou shalt not commit adultery," and then thyself lust after thy neighbor's wife?

Thou preacher of the Word, called as a teacher to sit in the seat of Christ and the apostles and expound His Word, doest thou live that which thou teachest? Why, then, this rivalry with thy brother, and this scrambling for the chief place in the Church and before the people? Ye know the law, ye teach it well with your lips. *Do you live it?* For the law of Jesus Christ must be lived if the teacher of that law is to escape the condemnation which that law both promulgates and inflicts. If they who hear the law shall be condemned, how much *greater* shall be the condemnation of them who both *hear* and *know* and *teach* that law. For their *own words* shall be their judge and executioner. They say, "Thou shalt not covet," yet covet all things; "Seek first the kingdom of God," yet continuously strive themselves for the things of the flesh. They preach of "sacrifice" to their hearers, and deny themselves nothing. They say, "Love the poor," and hasten to take the chief place at the table of the rich. They preach the "brotherhood of man," and seek the companionship of the rich only. The man of wealth is sought from afar, that he may be added to the saved, while the poor man ofttimes finds no welcome at the door. He counts his success in saving souls at the amount of dollars those souls represent, and as a builder up of churches is credited proportionately. He preaches with great unction and tears in his eyes of the widow's mite, and finds it impossible to contribute much himself beyond his teaching of the law at so much per sermon. He proclaims the sacrifice of Paul, who *labored at tent-making* while he PREACHED the Gospel of SACRIFICE, and leaves the poor, distressed and struggling church which needs his help so much, and where the field is ripe for the harvest, and accepts the call to another field if the call has attached to it an increase in salary, under the plea of "enlarged opportunities," and

then takes for his text in his introductory sermon, "The love of money is the root of all evil." He grows eloquent over the story of the rich man and Lazarus, and leaves orders with the cook to feed no beggars, and hastens off to the banquet. He dilates on the blessings of toil, calls upon his congregation to be industrious, not given to idleness, but to keep every moment occupied, and above all to work unceasingly in the Master's vineyard, for the harvest is ripe and the laborers are few, and then by some clever diplomacy secures a summer vacation to recuperate the strength wasted in gormandizing three meals a day and carriage rides. He extols from morning until late at night the comfort and peace and rest there are in that service to which *He* called all His followers in that beautiful passage, "Take my yoke upon you, and learn of me. . . . For *my* yoke is *easy* and my burden *light*," and then flees from the heat and dust and duties of the place where they to whom he oft quotes the passage, "The laborer is worthy of his hire," toil from morn till night through that awful heat, at forge and furnace or desk, or in the sewing room, or over the washtub, to furnish the hire. They revel in mountain air and ocean surf, they, the representatives of the lowly Nazarene, set as a guide to the blind, while they suck the life blood out of the toiling masses whose hard-earned dollars foot the bill. Paul toiled at tent-making, eating his lowly fare, a light, a *true light*, to all men. To-day the minister's income stands at the forefront of the list, and but few of his congregation, very, very few, can earn or do earn as much. They say they can not live on less. Then let them learn a lesson from the toiling mechanic who labors ten hours a day twelve months in the year, and yet earns much less than they. Sir! if these things are necessary for your happiness, are they not much more necessary for the toiling masses? Then why not raise thy voice *louder!* LOUDER! ! LOUDER! ! ! until the very rocks cry out, for a like recreation for the toiler? Did the Master call you that you might be a petted and pampered child of selfishness?

If then he, a teacher of the blind, is himself so blind, what can you expect of the blind whom he doth teach? They, too, imitating him, give a feast, and the man who hungers not is fed, while the hunger of the poor man goes unsatisfied. They can not entertain them — they are not congenial (?), but if they suddenly, through some fortunate chance, or, as ofttimes happens, through unchristian methods, obtain wealth, their uncongeniality at once disappears, and they find them quite companionable. There is no worldly reward or recompense to be expected in return for the entertainment of the poor — quite the reverse, usually; hence the poor are not invited to the feast. The desire of the heart not being a resurrection with the just, which is a spiritual reward, but a reward in harmony with the condition of the heart which gave the feast which, being a carnal condition, can receive only a carnal reward, that *reward shall they receive.*

The Word came unto the prophets of old; the fathers of those who listened to Jesus slew those prophets. The children, even those to whom Jesus talked, gave sepulcher or burial to that which the prophets taught by living a life which gave the lie to that which those prophets taught. So the fathers of those who do these things slew The Word Christ Jesus, and the works of their father they will do. For as it was the carnal man, the children of the devil, that slew the Word, even the Truth Christ Jesus, so also it is the carnal mind to-day that doth build the sepulcher and inclose within its walls the truth which their fathers slew. Jesus bade them to the feast, which was the Bread of Life, even the Word. To this wedding, which is the joining of the soul and His Spirit into one, all those are called. They who do these things are likened unto the man who, bidden to the wedding, took the chief place at the feast. When the time approaches for the wedding He who bade them to come will lay bare before them the life they have lived, which has been one of carnality, of hypocrisy, of outward humility and inward egotism; of much speaking and little acting; of white exterior and black interior; of outward embellishments of the person instead of

inward clothing of the Spirit; of a surfeit of carnal things and a naked soul; of the word for the deed; of a teaching of The Word and a denial of it through a refusal to live it; and thus receiving into themselves the knowledge of their own perverseness they will be overwhelmed with the agony and remorse and shame which that revelation will bring to them, and they will lose that egotism, that pride, that self-exaltation, which they in their blindness permitted to deceive them. The agony of that self-abasement will be so intense and the humbleness of spirit thus engendered will be so complete, the *casting out*, which means *separation from God*, being so complete, that their souls will have attained to the uttermost depths in their separation from Him and in the lowest room will find that *humility* which is the *foundation* of *Christian* character. Then wilt thou who do these things have been brought to that condition of spirit of him who, being invited, saw at once his own sin and evil condition, and felt within himself that self-abasement which that knowledge brought, and in humbleness of spirit and because of it, heard the gentle voice of Jesus, loving. sweet, in the endearing accents of a friend, saying, "Come up higher," until he shall obtain to a seat with those who dine at the same table on which is given the Bread of Life in its fullness, and they shall indeed worship him whose character has become like their character. For He who shall call us all shall give to each their (*c*) *meat* in *due* season. As the World has received the better knowledge of The Word as they were able to comprehend it, so shall all receive the Word according to their understanding and their needs. His Word is both a condemning and a justifying Word, and *its mission is to make all men like Him in character.* He is the Bread of Life to the soul, and the first mission of that Word is to bring that soul into that condition of mind which will make it able to receive the *Word in its completeness.* The foundation upon which that Word builds is *Humility*, hence the *mission* of that Word must *begin* at the point necessary to bring that soul into that humble position. To make that soul humble, therefore, the first thing that food which it eats will do will be to

(*c*) Matt. xxiv. 45.

condemn the man who is a sinner by making known to him his sin. It will condemn the sin in him, and as long as the soul loves that sin it will condemn him also. The *more that soul is brought into harmony with that Bread of Life,* which is the Word, the *more it will partake of that bread,* and the more it will hate its sin and suffer shame on account of it. This will bring that soul to that lowest room wherein it will hate its sin and feel its shame with all the agony which a mind in *complete accord with the Word* can hate it. Having thus come into complete harmony with the Word in that it hates sin with all the hatred that the Word does, the Word begins to *cease to condemn the soul, while it* STILL *condemns the sin,* so also the soul will still condemn and hate the sin, but will feel that condemnation leaving it. For the Word having accomplished its mission in that it has brought the soul to hate sin with all the strength of its own hatred, which could only be brought about by humbling that mind, by condemning the sin in it, the Word will no longer be a (*d*) word of condemnation unto death, but a call unto life. This same Word which condemned the soul will then raise it to a seat with those who have become free from sin and its curse, and they, having also the humility which he has, which esteems every one above himself, will worship him, or give unto him honor as they with him continue to eat of the Bread of Life. None can hope to escape this condemnation except those who hate sin with all the strength of soul, mind, and body, and who have attained to that humbleness of spirit which is the foundation upon which Christian character is built. The foundation is an *absolute necessity,* and there can be no building erected until the foundation is laid. Let none deceive themselves as to the condition of their own souls. For there is one who shall judge you, (*e*) even the Word, the written Word, the spoken Word, and The Word Christ Jesus. And there is one, *and only one,* who shall call you up higher, the written Word, the spoken Word, The Word Christ Jesus, who dwells in you. What, then, of those who know this written Word and speak it and live it not?

(*d*) Rom. v. 20. (*e*) Heb. iv. 12.

How great their condemnation. Some build their hopes on these outward signs, these carnal things, these things of the flesh. They attend worship at the break of day and defile His sanctuary, which is the human soul or mind, freely thereafter. They pass the loaf or the cup, and give thanks, and hate their brother. They drink of it, and refuse to fellowship with their brother; they refuse to drink of it for the same reason. They even have a *time* to fast, and call it Lent, and feast their souls on the joys that are to follow it. They wear strange clothing as a sign of humility and denial of pride of the flesh, and into that garment weave fabrics the most costly. There is no distinction between the priest, the pastor, or the minister (that you need to make it conspicuous by outward show of dress or title), and the laymen to whom he ministers. There is no difference between you all that could make one more worthy of honor than another, *except* ye have that *spirit* of *humility within you which would make you, from its very nature,* REGRET AND SHRINK FROM CONSPICUOSITY.

Thus they bedeck their relief workers with distinguishing garb, parade them before the world as the representatives of *their* church, make conspicuous to the left hand what the right hand doeth, and upon this conspicuosity depend for the prolongation of their system. Christ just as surely condemned the GARB of these *workers of mercy* as He did the long robes of the scribes and Pharisees. All these things, whether it be the clergyman's coat, the priest's robe, the charity worker's apparel, or the devotee's odd garb, are but a surrender to the demands of the carnal mind for prominence, and to fix upon themselves through this apparel the eyes of the multitude, and to receive honor of men because of the virtues which these things make manifest they *profess* to possess. Are you a *sincere follower* of Jesus? then why this coat? Are you really a *priest* of Christ Jesus? then why this robe? Have you really given up the world and taken upon yourself the *character* of Jesus? then why this black robe and hood and linen band? Have you really made a *surrender* of all *pride* and love of *display* for Jesus' sake? then why this odd way of wearing the

hair and beard, and these strange garments, and the peculiar bonnet of your companion? Why all these things which appeal to the carnal ambitions? Know ye not that the religion of Jesus Christ is a *life* and has to do with *spiritual* things, and that these things have no part in it? It is not that which is Christlike in the lives of these people that is condemned (God forbid!), but the PARADING of these acts or the calling attention to their spirit of devotion to Christ by these outward symbols. Why *mar* thy work of *mercy* and *love* by casting upon it a suspicion of its humility through the parading of this distinguishing garb? Why should the preacher in the pulpit separate himself from his listeners by distinguishing garb? Let the soldier of the State wear the garb which is the emblem of the power to which he has sworn allegiance *These things belong to the world.* To each its own. Let those who have sworn allegiance to an ecclesiastical despotism, to a system, wear the garbs of those despotisms and those systems, if they choose. For they are all of the Earth earthy. For Christ's religion is not a system, but *A Life.* For those who have sworn allegiance to Him there can be but one garment, therefore *that* garment must be *the life.* As His was a religion made manifest by His Character, so must you make manifest that religion which you claim to love by your *character.* As His religion was embodied in a Personality, so must you embody that religion in your *personality.* His (*f*) kingdom is not of this world, but of the world to come. *Wear, therefore, the garment that will insure an entrance into that kingdom, and the only one that will or can be worn in that kingdom.* D.D. and LL.D., B.A. and D.L. — these are all the things which attain to and belong to this world. In His World there is but one title, and it does not distinguish. Its name is "Righteousness." And "he that is least shall be greatest" amongst his brethren of whom Christ was the elder. (*g*) The Christian man has but one Master. That Master is not an ecclesiastical despotism, a system whose foundations are builded upon the

(*f*) John xviii. 36. (*g*) Matt. xxiii. 8-10; Luke xvi. 13; vi. 40; John xiii. 16; xv. 29.

perversion of the teachings of the Word to the level of the things of this life, a formalism whose doom is sealed in the day that its devotees see and recognize and know that all these outward forms of dress and ceremonies, and pendent idols, and dropping beads, and burning tapers, and all the other perversions with which their ecclesiastical despotism has weighed them down, are an offense in the eyes of God; nor a man begotten of a woman who is to be worshiped as His mother; but that He is Spirit, begotten by the Holy Spirit, even the Spirit of God the Father, and that He is to be worshiped *in Spirit and in Truth.*

Then will they heed that command, *"Call no* MAN *on Earth* FATHER." How inexpressibly plain the command, and yet how it has been perverted. The spirit of man, that spirit that shall abide with Him forever, has but one Father, even God. That spirit of man which is begotten of man, and which acknowledges a man of earth as its father, is of the flesh, and is carnal. Its life is of the Earth, earthy. The spirit that shall live after this world shall dissolve, and Earth shall be no more, came from God, and is His child, and He is its Father. He hath begotten that Spirit within us with His Word. The soul, therefore, that looks upon any *man* and calls that *man* father must be a *fleshly* one. The fleshly soul is doomed to death. It is the carnal mind, and, sinning when man fell, it was condemned, and had pronounced upon itself the penalty of death. It can not escape that penalty. The salvation of the spiritual man, which began development when the soul knew God as the Truth, depends upon the death of that carnal mind. This carnal mind can not grasp the thought of a spiritual Father. It has no conception of such a possibility. It can not, because it never rises above carnal things. The spiritual mind, however, grasps both thoughts, and if it predominates sufficiently in the soul of man, will make clear the distinction. It is the spiritual mind which, being in touch with spiritual things, sees them and grasps the thought of a spiritual Father, the begetter of it. The carnal mind is one with the spiritual mind. The carnal mind perverts this idea of

a spiritual Father to its own conception, and, because of this perversion and this *oneness* of the *two* minds, we have the conception of *men* as *spiritual fathers* and a *man as* the *Spiritual Father* and head of the church. With this understanding of the conditions which give rise to this conception — namely, the spiritual mind and the carnal mind being one, and the spiritual mind having the true conception of a Father who is Spirit as the Head of the church and the begetter of all spirituality, and the carnal mind having the false conception of the earthly father, the man of flesh, as the father of all things, which gives the hybrid conception of a *man* as a *Spiritual* Father, — we can easily account for the hybrid affair called the Holy Roman Catholic Church, and the attributes which form its being. As its conceptions of the Spiritual Head are hybrid, so is the church, and the carnal and the spiritual stand at equipoise within it. In all its worship, in all its formalisms, in all its ceremonies, in all its acts, in all its teachings, we see these two principles, the carnal and the spiritual. Their monasteries and their nunneries have been the outgrowth of the dual conception of things. The two principles within them are seen at equipoise, and to them each is the other, and all are to be worshiped. There is no war, therefore, within her on account of these two principles, because being at equipoise with one another neither recognizes the other as part of her. She is therefore continuously at peace with herself while making war on all else, for she is like two giant beasts of equal strength tugging against an object to move it, each pulling in opposite directions. (*h*) *She* is moved neither into that realm of Spirit where spiritual things may be seen separate and apart from carnal things, nor into that realm of carnalism which will be its own exposer. She therefore with equal zeal and enthusiasm propels the wheel, tightens the stocks, or builds the fire that hapless Christians were tortured on in the days of the Inquisition, or herself undergoes the same torture if necessary. She plans with equal determination and resolution a St. Bartholomew day or (*i*) the establishment of a mis-

(*h*) Matt. xxiii. 13. (*i*) Matt. xxiii. 15.

sion in farthest Africa. Thus we see also her adherents curiously mixing the idea of the human and the divine soldier in the guards in uniform which she maintains at her palace, and in the uniformed companies which are her glory and which take unto themselves the name of that disciple whose loving and kindly and unwarlike nature so endeared him to Jesus. She calls forth upon her head the ridicule and the indignation of the world for her formalism, and commands their admiration and respect and eulogism because of her hospitals, her missions, and her zeal. She will raffle off from a wheel of fortune or other *gambling* device intoxicating liquors, and with the proceeds heal the wounds of the unfortunate. The list could be enlarged indefinitely, and always these two conceptions of two different principles in *dual oneness* will be discovered. Like as the sorcerers in the days of Moses deceived the King with their sorceries, founded upon the serpents, *which were true serpents*, so also she deceives the world with these acts which are begotten of The Truth. These things which are true in her, and which are in harmony with the teachings of the Word Christ Jesus, give life to her in that they deceive many as to her true condition. This mingling of these two ideas in her makes her the most unscrupulous, pitiless, merciless, and dangerous institution that ever threatened the liberties of man, either in this life or the life to come. For she has in her the zeal, and the enthusiasm, and self-sacrifice that come of spiritual things, and that are attributes of the spiritual mind, and the vindictiveness, cruelty, despotism, selfishness, avarice, and bigotry of the carnal or beastly or fleshly mind. The liberties of the people would be throttled at once if she had the power to do it. Her carnal nature would demand the suppression of all liberty, her religious zeal would hasten to its fulfillment. *Wherever* she has *controlled* the State with her religion, there has been destruction of liberty; the enslavement of the people; the reign of the priests; the chained Bible and ignorant people. She has cursed all nations and all peoples upon whom she has laid her detaining and enslaving hand. There is not a nation on the globe to-day which does

obeisance to her but what is cursed by that affiliation. She is a blot on the affairs of Christendom. She is a stench in the nostrils of God. She is the express *image* in the visible church of that harlot who, seated upon the seven mountains, deceived the nations of the world. God calls upon all His children to come out of her, even as He calls upon all His children to come out of that great city Babylon, whose sorceries have deceived the world. That which is in her and which came from the spiritual mind shall live, for it is part of the Church Universal, and its Father is God.

Since the carnal mind is doomed to death, and since it is only the carnal mind that can conceive of a man as a father, it follows that all those who accept these men as fathers and the one man who styles himself Pope as the Holy Father, are carnally minded, and that *they must die to this carnal idea.*

What! call that frail and sinful man, yielding to temptation the same as we, denying the Master ofttimes in his life even as we, that man of flesh the same as we, our *spiritual begetter!* That man, teaching perversion after perversion of spiritual things, leveling all things to suit the ambition of the *ecclesiasticism he calls Master* — call *him* the custodian of that spirit within you which shall live forever!

What! call him who denied himself to the world for years, and became a prisoner in his *costly palace* because he had been deprived of *temporal powers* and divested of *worldly property*, the embodiment of those virtues of character which shone triumphant in Him who refused the (*a*) world for a kingdom, and dying had not where to lay His head!

What! call him who rides to his magnificent temple of stone to worship on the shoulders of his deluded followers, a golden tiara on his head, jewels flashing from his hands and bedecking his richly costumed person, who offers up long prayers in this magnificent temple which, like all things of the system of which it is a part, speaks of the things of this world, while his emissaries ransack the world for Peter's pence, and the widow's mite fills his coffers while her neighbors furnish

(*a*) Matt. iv. 8-16.

her bread, — call *him* the channel through which come the divine teachings of Him who worked at the carpenter's bench for means to provide nourishment while millions were His to command, who went into the desert to pray, and in the silence of His own presence communed with His Father and His God!

What! call him at whose portals stand uniformed soldiery guarding the entrance to the secret chamber where he abides, in whose coffers are hoarded the wealth which his deluded yet devoted devotees have lavished upon him, held in grasping greed that it may enrich the heirs by the flesh of the reigning potentate at his decease, whose ambassadors to foreign lands seek the uppermost seats at banquets, and whose magnificent regalia of office is conspicuous in the chief seat at notable gatherings, — call him the *channel* through which will come as a spiritual Father the Beneficence of Him who gave not only all the world to Humanity, in that He refused to receive it, but on the cross gave *self*, who ate with publicans and sinners, and whose *companions* were the *fishermen* of Galilee!

What! call him *Holy* Father whose mistresses shared with him the adulterous bed, and whose bastard children walked the streets of the city of Rome, and whose feet trod the marble floor of that cathedral in which the adulterous and hypocritical father lied in prayer to God!

What! call these *perverters* of the teachings of the Word *which is the Way*, these extortioners and adulterers, and liars, and blasphemers, and ofttimes murderous men, the Spiritual Father of the Church on Earth, the chosen representative of our Father in Heaven whom we worship, and who said through His own dearly beloved Son, "Thou shalt not commit adultery or extortion or murder." That Father in Heaven who hath begotten us with His Spirit through the Spirit of His Son, and to whom our souls go out in joyous recognition crying Abba Father! What! that Father in whom the Spirits of Love, and Truth, and Power, and Wisdom, and Justice, and Mercy, and Holiness are personified, choose as His vicar

on Earth such as these! That Father who hates a lie with all the strength of His divine nature, and who has condemned to eternal separation from Himself all those who harbor them — *He* have fellowship, and communion, and choose as His chief on Earth and the custodian on Earth of the Word one who gives his blessing to an organization whose motto is, "The end justifies the means," let those means be what they will! That Father in Heaven whose attributes and character were made manifest through His Son whom He had begotten in His likeness, with His Spirit, choose such as these as His representative, and the despotism which upholds him as His Church! The God of Liberty and its Begetter choose a despotism for its minister! The Father who so desired that the world might know the Word that He sent His Son to reveal that Word, and permitted His crucifixion on the Cross that the world might receive it all, choose as the promulgator and custodian of that Word him who chained that Word to a priest's ignorance, and closed its lids to conceal its message from the multitude!

Oh, thou art doomed to die. Thou art neither hot nor cold; thou wilt neither come in nor let others come in. Thou canst not serve both God and Mammon. He will spew thee out of His mouth and destroy thee with the brightness of His coming. To thee and because of thy teaching do we owe all the divisions that have sprung up in the church of the living God. There can be no escape from the death He hath prepared for thee, for the carnal mind must die, that the spiritual mind may, freed from it, enter into the joys of the kingdom of The Word Christ Jesus.

CHAPTER XXXIX.

The Man of Sin.

Matthew xxvi. 21-23:

"And as they did eat, He said, 'Verily, I say unto you, that one of you shall betray me.'

"And they were exceeding sorrowful, and began every one of them to say unto Him, 'Lord, is it I?'

"And He answered and said, '*He that* DIPPETH *his hand* WITH ME in the DISH, the *same shall betray me.*'"

John xiii. 26:

"Jesus answered, '*He it is to whom* I *shall give a* SOP (morsel) *when* I *have* DIPPED *it.*'"

II Thessalonians ii. 1-12:

"Now we beseech you, brethren, by the *coming* of our Lord Jesus Christ, and by *our gathering together unto Him*, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that *the day of* CHRIST *is at hand.*

"Let no man deceive you by any means, for that day shall not come except there come a *falling away first*, and that Man of Sin be REVEALED, the *Son of Perdition*, who OPPOSETH and EXALTETH *himself above* ALL *that is* CALLED *God*, or that is WORSHIPED, so that *he as God* sitteth in the TEMPLE OF GOD, *showing himself that* HE IS GOD.

"Remember ye not that when I was yet with you I told you these things?

"And now ye know what withholdeth, that he might be *revealed in his time.* For the *mystery* of *iniquity doth already work*, only he who now letteth (hindereth) will let (hinder), until he be *taken out of the way. Then* shall that Wicked be

revealed, whom the Lord shall *consume* with the *Spirit of His* MOUTH, and shall destroy with the *brightness* of *His coming*

"Even him, whose coming is after the working of Satan, with all *power* and *signs* and *lying wonders,* and with all *deceivableness* of *unrighteousness* in *them that perish,* because they receive not the *love of the* TRUTH that they might be *saved.*

"And for this cause *God* shall send them a strong DELUSION, that they should *believe a lie,* that they *all* might be *damned* who believed *not* the *truth,* but had pleasure in unrighteousness."

1 Timothy iv. 1-4:

"Now the Spirit speaketh expressly that in the *latter times* some shall depart from the faith, giving heed to *seducing spirits* and *doctrines* of *devils,* speaking *lies* in *hypocrisy,* having their conscience seared with a red hot iron.

"FORBIDDING TO MARRY AND COMMANDING TO ABSTAIN FROM MEATS, which God hath created to be received with thanksgiving of them which *believe* and *know the* TRUTH. For *every* creature of God is *good,* and *nothing* to be *refused,* if it be received with thanksgiving, for it is sanctified by the Word of God and prayer."

1 John ii. 18:

"Little children, it is the last time, and as ye have heard that *antichrist* shall come, even *now* are there *many* antichrists; whereby we know that it is the last time."

1 John ii. 22:

Who is a liar but he that denieth that Jesus is the Christ? *He is antichrist that denieth* the *Father* and the *Son.*"

1 John iv. 3:

"And every spirit that confesseth *not* that Jesus Christ is come in the flesh *is not of God;* and *this* is that *Spirit* of antichrist whereof ye have heard that it should come, and even *now already is it in the World.*"

Deuteronomy xiii. 1-3:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof they spake unto thee, saying, '*Let us go after* OTHER *gods,* which thou hast *not known*, and let us *serve them*,' thou shalt not hearken unto the words of the prophet or that dreamer of dreams."

Matthew xxiv. 24:

"For there shall arise false Christs and false prophets, and they shall show great *signs* and *wonders*, that, if it were *possible*, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, 'Behold, He is in the *desert*,' go not forth; 'Behold, He is in the *secret chamber*,' believe it not."

John viii. 44:

"Ye are your father's, the *Devil*, and the *lusts* of *your father ye will do;* he was a murderer from the *beginning*, and abode not in the Truth, *because* there is *no truth in him.* When he speaketh a lie, he speaketh of *his own*, for *he is a liar*, and the *father of it.*"

Matthew xxvi. 14-16:

"Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, 'What will you GIVE *me*, and *I will deliver Him unto you?*' And they covenanted with him for THIRTY PIECES of SILVER, and *from* THAT *time* he sought opportunity to betray Him."

In the *beginning*, when the Creator looked out upon all creation and called it good, He climaxed His work with man, endowing him with that perfection of all things earthly which made him the image of his Creator. Every part of that wonderful organism, perfect in all its parts, at the command of the Omnipotent Word beat together in simultaneous and rhyth-

mic harmony, and a living soul was the result. The *immortality* abiding *not* in it, but in the Word which created it and gave it life. The Work spake to it, and that Humanity in it which was and is the *Son of Man,* heard it. Immediately the voice of that which was antagonistic to that Word, that Son of Perdition which is of the earth earthy, of the flesh fleshly, having its lusts and its desires, and who is forever in opposition to spiritual things and to that spiritual being, even the Son of God the Word, dipping his lustful and treacherous hand into the dish wherein was truth, betrayed the Son of Man, and lost him his kingdom. For that which gives personality and character to that body of flesh is spirit, and not flesh. This spirit is the soul, and this soul is the mind, with its affections, desires, appetites, aspirations. Being spirit, it is in touch with spiritual things. Being the perfection of mind made one with flesh, it is able to comprehend, to know, to love, to seek after, to have aspirations for spiritual things. This mind, which is spirit, having been made *one* with the flesh, it is as though it were a duality or in two parts, one part retaining its original condition of spirituality, aspiring toward that which is above, towards the Creator who gave it being when He made man a living soul, and the other having as its being the mind of flesh or the carnal mind. But all mind, be it carnal or spiritual, is Spirit, and is but the *one mind.* In like manner the spirit, even the mind, which is the soul, and the flesh are *one,* and the Son of Man or the spiritual man, reaching out after Truth, which it ever will seek, receives that truth, and the Son of Perdition, the carnal man, dipping his hand into the truth with the spiritual man, *because of his oneness with that spiritual man,* receives his perversion of that truth. Thus the soul of man, which is *both flesh and spirit,* receives Truth and Error at the *one dipping.* Yet it is not the carnal man that dips his hand into the dish — that is, it is not the fleshly mind that reaches out after *truth* and receives it, but the *spiritual* man, who, receiving that truth, gives this truth (sop or morsel) to that carnal mind which is *one with him,* and this carnal man, or the Son of perdition, perverting the teachings of the Truth to his

own understanding, (which must of necessity be the opposite of the Truth, because the carnal mind is enmity to God, who is the Truth personified,) he betrays the Son of Man, even that spiritual man which loves the Truth, and deceives him with a lie.

There would be no consciousness — that is, *personal* consciousness — of life in the flesh if it were not for the *mind* or *soul* which occupies it. This mind, which is Spirit, being *made alive by The Word*, when man became a *living soul*, and being made *one with the flesh*, gave to that FLESH MIND ALSO, and there was therefore in man at the moment he took on life and became a living soul *two entities in one, two minds in one*, which from their very nature were *predisposed* toward *enmity* for each other, and immediately upon the mind, which is Spirit, dipping its hand into the *Cup of Knowledge*, immediately upon the *coming of the Truth* which abides in the Word, and which being *Spirit* can only be *spiritually discerned* or *understood*, there was a *conflict* between the mind of flesh and the mind of spirit, or the mind and the flesh made alive by mind, in regard to that truth. The carnal mind, a *liar in the beginning*, not only in regard to spiritual things, but in regard to carnal things as well, betrayed that man, perverted the soul, induced man to disbelieve that Word, and overthrew him. Yet it was not the spiritual man that believed the lie, but the carnal man, for to him and to him only came the voice of that which was below. But the soul of man, being overcome, betrayed, suffered from that disbelief because of its (*k*) *oneness* with that flesh.

Before the fall the Carnal mind and the Spiritual mind stood at equipoise in the first man, but the mind itself did not extend in *knowledge* beyond the things of the *Natural World*. It had no *knowledge* of the things of the *spiritual* world, for the knowledge of things *unseen* can come only through *faith* in the Unseen, or *belief in the Unseen*, which he did not have. It was therefore a natural mind and man a natural being, and not a spiritual being, for it is the spiritual mind which is developed through its quickening by that which is *above*, into that *spirit-*

(*k*) John i. 14.

ual world and its *life*. The immortality of that mind depending altogether on its harmony with the Truth and the extent to which it has received that Truth, *which is Christ Jesus*, for only that which is in *harmonious affinity* with Him can live, all else dies. Thus Error dies, Truth lives, and all those who have laid hold on Error in hope will feel that upon which they have builded crumble and come to nought, and with it their hope also. Let it be understood clearly that *immortality* is not an *inherent* attribute of soul (mind), but that the IMMORTALITY IS IN THE WORD (IDEA), *by which all things live*. The beasts of the field have souls, (*l*) but they shall perish and be known no more forever, because the knowledge which they have is of the flesh only; they have but the one mind, which is of the flesh, hence when The Word ceases to give them a fleshly existence they cease to exist altogether. The Truth which gave *life to them*, even the *Word*, which controlled every *law* of their being, and *was that law*, and which ministers to every want, so that even a (*m*) sparrow can not fall to earth without the Father's presence, *lives on forever*. The Word *gives* immortality to only that which is in harmony with it, which can comprehend its attributes — which loves them, which has the faculty of being that makes it *hunger and thirst* after them. To this soul the Word gives immortality because of that soul's affinity with Him in whom *only is immortality inherent*, and the more intense that soul's hunger for Righteousness (Christ Jesus) the more *full that life* and the *more certain that immortality*.

(*n*) God proclaimed the death, sure and certain, of that mind which betrayed the Son of Man. As it was a mind of flesh, the *flesh must die* that the soul or the spiritual mind, freeing itself from it, might the more surely attain to eternal life, which can only come from a *complete* SEPARATION of the *spiritual from the carnal man*.

Every onward step of the Son of Man has been only after a struggle with and against this Son of Perdition. Man fell The story of Humanity from that day until He came was to

(*l*) Psa. xlix. 20; 2 Peter ii. 12. (*m*) Matt. x. 29. (*n*) Gen. ii. 17.

bring Humanity back to that state of sinlessness where the Word might be received in its purity, and the kingdom, which was that Word, might be proclaimed and made manifest to Humanity. He was the first fruits of that Word, being made the Word Himself. Having thus made manifest to the Son of Man even that *spiritual* Humanity which is in harmony with Him, the Kingdom of Heaven, the Kingdom of the Word, the Word of the Kingdom, for these are *one, in the flesh,* bringing down to Earth and *establishing upon the Earth* in His own *Personality* that Kingdom which the first man, *seeing not,* disbelieved, the Son of Man began immediately to *enter in* through *faith in Him* who *was* and *is that kingdom.* But immediately there arose this Son of Perdition, who betrayed the Son of Man, even as he had in the beginning, and hung Him to a tree. It said, "His reign must be a reign on Earth as an earthly king," thus denying Heaven and its King. "A King of this world," denying the existence of the next. It called His miracles sorceries, and His divine precepts the ravings of a disordered mind. When man surrendered to that man of flesh he became a slave to his passions and a doer of his deeds.

God loved Humanity. With a fixity of purpose which nothing could change, eternal in its nature, like Him in whom that purpose found being, He gave to Humanity revelation after revelation, only to see that which was *base* in man betray the *better* nature. He gave the first man an admonition through *love for man;* man, the carnal man, disobedient yesterday, to-day, and forever, has cursed the admonition and called it Hate. In response to the cravings of an *Infinite solicitude* (*o*) He placed within man's reach the knowledge of his sinful condition, that man, knowing it, might come out of it. The carnal mind calls it a premeditated curse, and asks why God placed the tree there if He knew man would eat thereof, and why send the Gospel to the heathen if that Gospel brings them condemnation? He founded the Earth and gave to it productive energy, that *all* His children might rejoice in its bless-

(*o*) Rom. vii. 7.

ings; the Son of Perdition claims it for his *own*, and Humanity is betrayed and defrauded of its patrimony. The Earth brings forth its harvest of grain and the orchards their healthful fruit, God's gift to His family; the Son of Perdition claims it as his own. He, the Father, constant, persevering, determined, never swerving from His determination to bless that Son of Man whom He loves and whom He has predestined and foreordained for His Son, develops that mind in harmony with that purpose, and enriches it with the knowledge of the secrets of the Earth. The ores from the bowels of the Earth are made evident to the Son of Man, and the purposes for which it was formed are made known to him. The Son of Perdition, *hearing the music of the dollars*, appropriates to his own selfish aggrandizement the results of that truth which the Word gave him, and the Son of Man, the toiling, slaving, despairing mass called Humanity, is betrayed. The secrets of the Earth and Air and Water are given with the *lavish hand of a loving Father* to the Son of Man for his happiness and his comfort; the Son of Perdition lays hold on all with a miserly hand and seeks to enfold within its grasp — the Universe. Labor-saving machinery treads fast on the heels of the device which was its predecessor, to the displacement of the laborious toil of yesterday. What is labor's reward? The mechanic seeks in vain for employment for his willing hands, and his children are hungry for bread. Women, emancipated from that mental thralldom of a past ignorance, and rejoicing in the *liberty which the Word has given her*, (for only where the Word is taught has she liberty,) has become ambitious also, and, forsaking the home and its domesticity, within whose sacred precincts she was ordained by God, both in temperament and personal characteristics, to preside and find her joys, and encompassed and surrounded by an environment which becomes an irresistible lever to urge her on, the environment the work of that Son of Perdition, forsakes the home and in the field of labor becomes man's competitor, displacing his labor by the cheapness of her own. The Word gave to the women emancipation from the slavery of the past, proclaimed her soul beloved as was man's

soul, taught that she was a beloved (*p*) integral of that whole who was and is the Son of Man, called her up to take her place at man's side as his equal before Him who rightly judgeth all things, that she might the more ably in that home where she reigns as queen, in that world where her refinement of soul refines all souls, in that realm where her motherhood shines forth triumphant in the developing child who is the Future of the Son of Man, the more surely and the more quickly lead the Son of Man to Him who gave her — liberty. God has appointed to the man and the woman each their walk in life, and when He shall come in the brightness of the Truth *which is His glory*, each will occupy their own, to the ennobling of both.

It is the Word that gave to the Son of Man the knowledge of these mechanical devices, that of their construction, their utility, their ability to save labor, that the Son of Man, that agonizing, despairing, toiling Humanity, might be blest in its giving. The Son of Man dippeth his hand into the cup, and the Son of perdition dippeth his hand in with him, and Humanity is betrayed. At every avenue of life we see this Son of the bottomless pit, grasping, greedy, selfish, tyrannical, wrenching from the Son of Man that which his Father gave him, and appropriating it to his own selfish ends. Oh, it is that Devil within man, that seducing spirit of the flesh, that Son of perdition, that is betraying each and every one who does his will into performing deeds of selfishness so awful in its indifference to the welfare of its fellowman that only the Infinite Mercy can save it from eternal damnation.

The Son of Perdition, no matter in what particular work he is engaged, will always be found in antagonism to the truth. His works will be lies, and his words deceptions. (*q*) From his very nature he is antagonistic to the truth, and can be in harmony only with that which is antagonistic to the truth. The truth is The Word Christ Jesus. The infidel denying the Sonship of Jesus at once places himself in the position of the son of perdition, and is an antichrist. It is the fleshly mind

(*p*) Gal. iii. 28, 29. (*q*) Rom. viii. 7.

crying out against the truth which the spiritual man or mind, betrayed, and imprisoned, and held under, would gladly receive. The carnal man can not conceive of a *man* being the Son of God, having the attributes of God and being God, hence the carnal mind and the infidel mind, which are one, deny that Christ was the Son of God in the flesh.

In harmony with this infidel mind are all other minds which deny the truth of the statements of the Word on any given subject, for they at once make the Word a liar, which is incompatible with the attributes of the Son of God, who *must* be the Truth personified to be His *Son*. To deny the Word is to deny Him, for He was the Revelator of it, and (*r*) assumed all responsibility for what it said.

Chief among these are those who advocate the doctrines of spiritualism, and through their deceptive arts of hand and mind deceive ofttimes themselves, as well as their devotees. Upon them God has sent a strong delusion, which Paul prophesied. The *truth* misconceived or misunderstood becomes at once the *Force* that gives *life* to a delusion. The truth lives; the deluded creature, receiving a false conception of the teaching of that truth because of his own perverse and disbelieving carnal nature, accepts the *delusion* for the *reality*, and is damned accordingly, for, as there is no sanity except in the truth, those who are possessed or controlled, or have surrendered their minds to a delusion are damned. They are really *possessed with devils*, which are spiritual mind forces, whose spirit or *controlling* force is antagonistic to the truth. All people have erroneous ideas on some things, but it is only when these *erroneous ideas take* POSSESSION of the *mind* (which is the soul of man), and *control* it and *monopolize* it to the (*s*) *exclusion* of *correct ideas*, that the person becomes insane or *possessed with devils*. Thus the believer in spiritualism is insane only as the insane or erroneous ideas which emanate from that belief take possession of them. Yet we know that they are deluded, because The Word which is the Truth is opposed to them, and

(*r*) John x. 95. (*s*) Luke viii. 35.

(*t*) the Truth can not oppose truth, for in Truth only is there harmony.

But God, who is the *Truth*, says through the Word by Paul that *He* will send them a strong delusion, that they may believe a lie and be damned, therefore there *must be a truth somewhere in regard to the life of the spirit after death which sends that delusion*. It becomes a delusion to them, not because God *wills* to delude any one, but just the reverse, and to save man from these delusions He sent us His dearly beloved and only begotten Son, and made Him the Word, that we might *know* His Word, and knowing it, *know the truth*. Neither is it because there is any delusion in God, but because when the truth (which is from God) comes to them they are unable because of their perverse, and deluded, and disobedient, and ignorant minds to recognize the truth *as* truth, but only recognize *their perverse conception* of it, which is, of course, a delusion. They do not *believe* The Book, which is His Word and the expression of His will to man, and therefore *can not* receive the truth which is in *harmony with that Book*, and which that Book reveals. The Science (which is the knowledge, which again is but another name for Truth) of mind telepathy has begun to cast a bright light upon much of the darkness of spiritualistic phenomena outside of those demonstrations which are clearly the work of tricksters. That the spirit lives after death, The Word clearly teaches, but that the spirit can ever return to Earth, except by the permission of that very same Word which denounces spiritualism as the work of deluded people, and its claims a lie, that Word no less clearly denies. The works which these deluded followers of the antichrist believe in are wonderful, but they teach a lie. Thus the wonders are ofttimes true, but the deductions from those wonders are all lies. Thus tables are moved and do tilt, and raps are heard. but they are all the result of the force of energy generated in those composing the company, controlled by the minds of living individuals, and have no connection with departed spirits at all.

(*t*) Mark iii. 24.

To these also can be added, because of the same mind, those who forbid marriage and eating of meats. Marriage was ordained of God. His Word is filled with commendations of it. (*u*) Jesus commanded it, and Paul, who uttered words which were the "*Spirit of His mouth*," says that (*v*) "marriage is honorable in *all* and the bed undefiled, but whoremongers and adulterers God will judge." In opposition to this Word, which upholds marriage and blesses and sanctifies it, and who in this opposition deny that Christ was the Son of God, because He gave this Word, speaking the Word which the Father gave Him, we find vile and licentious and lustful men teaching their doctrines of free-love and establishing retreats called Heavens, in which they may the more surely gratify the lusts of that Son of Perdition, whose lusts embrace all things, whether it be land or money or virtue. Others take upon themselves a life of celibacy, calling marriage a sin, and establish communities in which abstinence from marriage is commanded as a moral necessity. Others are commanded, as loyal *preachers of the Word*, (of that Word which teaches the opposite,) to abstain from marriage.

It is not that men should choose not to marry that the Word pronounces its condemnation, for Paul never married, but that wicked, perverse, designing, unscrupulous or deluded men should *condemn marriage as in itself a sin*, or the marriage bed as a defiler of men. *There is not one passage in the entire Word of God that condemns the marriage relationship.*

God made *all* flesh. He made the flesh to be food for man, to nourish his body, and to give to it that strength that *only it can give.* There is no sin in the meat, which is to be eaten at all times, that the body may be strengthened thereby. It is not the eating or the non-eating of meats that the Word either condemns or approves. The vegetarian can eat his vegetables and discard his meats with a clear conscience before God so long as he does not sacrifice his health in living on that food alone. The man who eats meat can do the same. God judgeth you not in either. The man who wants to eat fish on

(*u*) Matt. xix. 6. (*v*) Heb. xiii. 4.

a certain day in the week, and will choose to eat no meat on that day, will find no word in the Book opposing him. This is his privilege, and he cateth it in (*w*) "the *liberty* wherewith Christ hath made him *free*." There is sin in none of these acts — there can not be; but the sin lies at the door of that *individual*, or that *system of so-called religion*, that maketh the *non-eating of meats* a RELIGIOUS *observance*, and *imputeth sin to him who eats*.

It is not the marrying or the non-marrrying, the eating or the non-eating of meats, that the Word condemns, but the COMMANDING as a SPIRITUAL NECESSITY the abstaining from meats or from marriage. It is the carnal man invading all things with his perverse teaching and seeking to fasten upon the souls of men his *carnal conception* of spiritual things. (*x*) Thus Christ took the loaf, the bread made from the grain of the field, of the earth earthy, that which gives strength to the *body*, and breaking it said, "This is my body, broken for you," and He took the cup of wine, that wine which was the *life* of the vine, and said, "This is my blood shed for you; drink ye all of it," and we find the carnal mind, unable to grasp spiritual truths, teaching that by a peculiar transformation, called transubstantiation, the *bread* which they give to their communicants is really the *actual body* of the *Son of God*, and that the *wine* is actually His *blood*, which He shed on Calvary. It is impossible for that carnal mind to conceive the great truth that the bread and wine are mere symbols, *in themselves nothing*. That as the bread typified His flesh and the *juice* of the grape which was the *life of the vine* typified his *blood* which was the *life of his body*, so was His *soul* which was *one with that body* His *true* body, and His *Spirit* was the animating spirit or the *Life of this Soul* which was the *body of that Spirit*. That as they eat the bread to nourish their physical bodies, so should they receive into their minds (which was their souls) this mind, and as the *blood* was the *life* of *that physical body*, so should they receive into their *souls* His *spirit* to give *life* to *their spiritual bodies*. Thus demonstrating in this symbol that

(*w*) Gal. v. i. (*x*) Matt. xxvi. 26-28.

to be followers of Him and His disciples they must *eat* of His mind (body) and *drink* of His Spirit (blood), even that mind, which, *pure, clean, obedient, believing*, sacrificed itself upon the cross in obedience to the dictates of that *Sacrificing Spirit*. Others teach that the deacons must themselves consume the wine left in the cup after its tender to those who wish to partake of this Christ-given emblem, because of the word "all." It is impossible for the carnal mind to see that this does not mean that all the wine must be consumed or drank. For to *drink the wine* in a *physical sense* is the only conception it can have; it can not therefore understand that Christ meant to teach that *all* should drink *all* of His *self-sacrificing spirit*. Paul and the apostles saw this carnal conception of spiritual things creeping into the church, and truth made known its source. The early Christians saw it also, and, seeing it, they thought the day of Christ was at hand, for it is only as we see Christ as He is that His opposite is made manifest. Christ was manifest to *them*, therefore in all these they saw the Son of Perdition by contrast with the Truth which they knew, but *Christ* was not yet made *manifest to the World*, and when Christ shall be seen in the brightness of His glory coming into His kingdom, which is the *soul of Humanity*, then shall *we* see that Son of Perdition in all his hideousness. The Son of Perdition could not be revealed at that time because the mystery of iniquity, that is, the wickedness which was in that Son of Perdition, must first come to the surface to be seen and *made evident to all men*.

It is impossible that this Son of Perdition, being carnal, and therefore a *Son of the Pit out of which he was begotten*, should understand things from *above*. It is *impossible* for him to *understand* that the marriage bed can be held sacred through *pure* and *chaste love*, for he, being *carnal in mind*, can see nothing but the *excesses of the gratification of the animal lusts which are alive in* HIM, in all marriages. The *Evil* lies not in the marriage bed, but in him who nothing but *carnality* thinks. The evil lies not in the eating of the meat, for the Christian man eats his meat with a joyous heart, thanking God for its gift

and the nourishment he derives from it. For the Kingdom of Heaven is *not* the meat of cattle, or sheep, or swine, but of the *Bread of Life*. The man who eats meat on one day or on seven days does all to the glory of God, giving thanks always, knowing that the kingdom of Heaven is a spiritual kingdom, and its food a spiritual food. The carnal man can not comprehend these things. He can comprehend no food but that of the flesh, hence he perverts the truth to his own understanding, and says, *"Eat no meat,"* or *"Eat no meat on certain days,"* thinking that in thus *denying himself food for the body he worships God who is Spirit.*

The work of the Church ((*y*) *which is His Body*) on Earth, was to show forth to the *World* in its *own* spiritual life *the Spirit* of Him who gave *life* to that body. The Church (that is, His Body), therefore, if it would show forth the Spirit He had, must *live* His *self-sacrificing life*. One can see at once the reason why the Son of Perdition rose up in opposition to Christ and His Church, for we see that this life meant the sacrifice of *his* life. One can also see that every artifice brought forward to destroy that Church which was pledged to this life is at the promptings of that which is opposed to this Life. Now it was impossible that all these artifices, and lies, and delusions should be manifest at that time, because Christ had just established His Church in the Truth, and the Man of Sin, the Son of Perdition, could not be revealed only *through his works*. His existence as a force depended on his destruction of that which had just been established. In his efforts, therefore, to destroy this Church we *see his works*, and (*z*) BY HIS WORKS KNOW HIM.

But Paul knew him even before he appeared. Paul having the Truth, even Christ Jesus, within his own soul, *knew Him*, and knowing Him he at once by *contrast* knew His opposite. They who had not Paul's wisdom in its fullness feared that he had already come. But Paul saw what they did not see, that this manifestation of this Man of Sin to the world would develop only as the Truth (which is Christ) was made

(*y*) Eph. i. 22, 23. (*z*) Matt. vii. 29.

known. For the (*a*) truth comes first, and after it the anti-truth. He knew that every truth (Christ) would meet an anti-truth (anti-Christ), and it was only when the Truth (Christ) was *seen by all men* coming into His kingdom that the Anti-truth (Anti-Christ) would be revealed to *all men*. He knew that the Carnal Mind would hinder until taken out of the way, and then the Wicked would be revealed, whom the Lord would consume with the "*Spirit of His Mouth*."

Any departure from that straight and narrow path in which His *life was lived* meant the gradual introduction into the Church of carnal elements, which would result in the betrayal of the Word which was delivered unto them, and a *falling* away from that Word and the truth in Him. (*b*) Thus Paul mentions those who were teaching that the Resurrection had already taken place, and that therefore there could be no Resurrection to follow. Of course, this meant that there was but the *one* death, which was the physical death, and but the one resurrection, which had already taken place in the resurrection of the fleshly body of Christ. One can see that their *carnal* mind could not conceive of the *spiritual* death and the Resurrection from that death.

In the seeking after place, in the attempt to Judaize the Church and make the eating of meats a test of fellowship, Paul saw the entering wedges of that betrayal which was to follow. The Holy Spirit revealed the culmination of these perversions of the teaching of the Word. He saw in the future a great ecclesiastical despotism forbidding marriage and condemning the eating of meat on certain days. He saw this great ecclesiastical despotism usurping the throne of God and sitting in the Seat of God, calling upon all men to worship *It*, and hurling anathemas at all who refused to do so. He saw it encroaching more and more upon that *freedom* of *will and thought* which the Infinite Father gave to man *in His likeness*, and impregnating its followers with its own perverse doctrines. He saw it coming between the soul of man and He who gave

(*a*) Gen. iii. 1-5. (*b*) 2 Tim. ii. 16-18.

His life for that soul, and in His sacrifice paid the price for that soul's redemption; and he saw it demanding that which it *loved, namely, money* (for the carnal mind loves nothing but the things of this life,) for the redemption of a lost soul from its (this despotism's) self-constructed purgatory. He saw it raise on high the picture of a woman and call on all its devotees to bow the knee in supplication to the mother of the *flesh*. He saw it usurp the place of God and in the penned enclosure receive the confessions which should be made to Him. He saw them arrogate to themselves the privilege of communion with Him, and, assuming the powers of the priest, deny to men the right of priesthood under their Great High Priest. He saw it gradually add *possession after possession*, in harmony with its carnal nature, until its territory was that of a king. He saw it interfering in questions of State and systems of Governments that it might enlarge its *worldly power*. He saw its horrors of inquisition, and rack, and wheel, and its deeds of darkness which its carnal nature prompted. All these things he saw, not necessarily in detail, but through the instruction of the Holy Spirit which comprehended all things. He saw that liberty with which Christ through His Word had begotten His followers, stifled under the iron hand of ecclesiasticism; and that Book, within whose sacred leaves there lived the *knowledge* of that (*a*) River of Life to which all men were invited to come and *drink freely*, chained to the person of an ignorant priesthood, false ofttimes to both God and man. He saw them canonizing devils and excommunicating saints. He saw them reaching out o'er land and sea for their Peter's pence with carnal hand. Thou hast talked of holiness, yet thou hast leagued thyself with murderers and extortioners to obtain thy will. Thy touch hath polluted all Christendom, and because of thee that Son of Perdition, whose name is Greed, and whose being is Lust of Carnal things, sits enthroned in the Temple of God, and opposeth and exalteth himself above all that is called God, or that is worshiped as God. For thou hast

(*a*) Rev. xxii. 18.

deceived the World by thy sorceries. Yet within thee as one with thee is the Spirit of the Master. God doth call upon *His children* who doth ennoble thee and give thee life, to come out from thee. For the life is not in thy formalism, neither in thy ceremonies, or thy long robes or holy waters, or thy stereotyped prayers, or cloisters, or nunneries, or black veils or white veils, or ecclesiasticism, or titles, or beads, or images, or relics, or holy shrines, or confessionals, and when the *children of God* see thee in all thy nakedness they will forsake thee and with them will go thy life. For the Son of Perdition is neither of this faith or that faith as regards Christ Jesus; the Man of Sin is *confined* neither to Roman Catholicism nor Mohammedanism, but is as wide as the world, and finds his personality in every soul that denies that the Word is true by teaching a doctrine opposed to that Word, and in this denial deny that He who gave this Word is the Son of God, for if they who teach these carnal conceptions of spiritual things be true, then is Christ made a liar, and God hateth a lie and a liar with all the strength of Truth, and no liar can be His Son. The Son of Perdition is neither of this nation nor of that nation, but of Humanity — carnal Humanity, and his name is LEGION and his nature *opposition to God*. We know he is in the desert, for knowledge of Christ makes Christ's absence manifest in Mohammedanism. We know he is in the secret chamber, because knowledge of Christ makes Christ's absence from the secret chamber manifest. He is *not* an Individual in the sense that one man ever again in this life will be *the* Son of Perdition. He is an individual to the extent that any individual who BY HIS LIFE denies that Christ was the Son of God, is the Son of Perdition. He becomes the Son of Perdition, par excellence, when he (*b*) perverts the teachings of the Book to his carnal ends. He is not an individual, but the *composite whole* of the Evil in all men begotten by that opposition to the Truth which is embodied in the carnal mind. Yet in every man's soul he has found lodgment, and every man's soul he

(*b*) Matt. iv. 1-10.

seeks to control and to be that soul. He is the embodiment, *as a force*, of that mystery of iniquity which, finding an abiding place in the heart of wicked and ambitious men in the Church while Paul yet lived, gradually foisted upon the Church the imaginings of their evil and carnally minded hearts, and which resulted in the ecclesiasticism, formalism, error, lust for power, greed for worldly recognition, and division of God's people. He dipped his treacherous hand into that Word with the hand that loved the Word, and he taught a perverted conception of that Word, interpreting according to his carnal nature, and those who were in the Church, *yet not of it*, ("for," says Paul, "if they had been of us, they would have no doubt continued with us, but *they went out that they might be made manifest* that they were not all of us,") forsook the Word, and separated themselves from the *true Church*, which is *Spiritual*, and is the Body of Christ, with which abides His Mind, and with *that* Body is *His* Spirit.

He lives but to antagonize the Truth, and when that Truth, even The Word Christ Jesus, came to Earth and was made manifest, and established His kingdom on Earth, and called His Church that it might keep alive and make manifest in its life the Gospel which He delivered unto them, and *which was Him*, that they who composed that Church might be *"living* epistles of that Word to be read of all men," then immediately that Son of Perdition, the embodiment of Error, which is carnality, became the most active to overthrow that Church Every idea advanced by any member of the visible Church which was at variance with the Truth was in reality a seducing Spirit, even the spirit of a devil, the offspring of that man's carnal or fleshly mind, and made that man an antichrist. These seducing Spirits, or these erroneous ideas, all were united in opposition to the Truth, and as such became the Truth's betrayer. One erroneous idea germinated another, until between the Word and the Truth it contained, there arose a mountain of Error. These misconceptions of the Truth all resulted because of the carnal mind of the men who conceived them; the carnality of that man's mind, his lust for power,

wealth, licentiousness, or whatever it might have been, making it *impossible* that his mind should be in harmony with the Truth (which is God), for between that Soul and the Word (which is God) would stand an impassable barrier, would yawn an unspannable gulf, even his own carnal mind. Yet there is no individual whose mind is entirely carnal, having in it no spirituality or no conception of spiritual things, hence we find the Son of Perdition which is of the flesh, and the Son of God which is of the Spirit, warring in every human heart for the mastery. Thus there is no Christian Church on earth that has not felt the perverting touch of this Son of the Pit. There is no Christian Church on earth that has not in it some of this spirit of this Son of Perdition; hence the divisions amongst God's people. For that which is in the Church which is of this evil Son of the pit is not of Christ, but of the Devil, and is no part of His body. This is he who keeps divided God's people. When the spiritual man, which is Christ's body, becomes fully *alive to Christ*, then this Son of Perdition which is the carnal man will be (*c*) *bound in chains and held under a prisoner*. When the Church of Christ, which is Christ's body, becomes fully *alive* to Christ who is the Word, and to the Word which is Christ, then will these antichrists, these erroneous ideas, this Christless spirit, this Son of Perdition, be cast out and bound and held in chains, and then will Christ's Body be recognized in the visible Church, His Spirit will be seen to be its Spirit, and they will be (*d*) One, even as the Father and He are One — that is, *in Soul and Spirit*.

All churches having in them some of this death which is carnal, *none* can claim to be *the* Body of Christ. *All* Churches, be they *Roman Catholic* or *Protestant*, having in them some of that *life* which is spiritual, *all* can claim to be a *part* of that Body of Christ. If, then, we remove that which is carnal from all the churches which compose the visible Church, then it will appear all spiritual, and there will be harmony in all its parts, and it will be One in Word, Spirit and doctrine. If it be one

(*c*) Rev. xx. ii. (*d*) John xvii. 20-26.

in Word, Spirit, and doctrine, and that Spirit, Word, and doctrine be in harmony with the WORD and HIS Spirit, then His Spirit which is God's Spirit, even the Holy Spirit, and the Word which is God, will be in that Church, will be made manifest in the *Visible Body*, and *Jesus'* prayer will be answered which He taught us to pray, and His kingdom will have come to Earth, and His will will be done on Earth, and He will be seen *coming* again in like manner as He ascended into Heaven, namely, as

MAN,

for He will again be manifest in His Children, and His Church, which is His Body, *having made* MANIFEST *to the World* HIS SPIRIT, every knee shall bow and every tongue proclaim Him King, and *God* shall dwell upon the *Earth* in the *Temple of God* (which is the Soul of Humanity, which is the mind of Humanity), and He shall be our God, and we shall be His people.

They who have taken upon themselves His Name, and who have dipped their hand into the Word which they love, have been betrayed by that carnal mind within them, that Son of Perdition, just in proportion as the Son of Perdition lived in them and controlled them, and they have presented to the World the spectacle of a house divided against itself, bound by Creed and the opinions of men, lusting after the things of the world as do they of the World, and thus have become a reproach to the Church and have helped to *keep alive* this Son of Perdition in the world. For the Church ((*e*) not the Church which is His body, but that which hath joined itself to the church because of its part in man,) hath within it that which really is *without*, and they who are *without, in the World*, seeing that which belongs *without* the Church a *living* force in those who are *within* the *visible* Church, and seeing that *this force* is the *same force* that is in *them who are without*, are led to believe by their carnal nature that that which they see is the true Church. It is impossible that the World can be brought to a realization of what Christianity means until professed

(*e*) Tim. ii. 20.

Christians *live* it. As long as professed Christians live in part the life of the Son of Perdition they give to him a weapon with which to assail the Christ they love, for that which is not of Christ in their lives, not of the Church which is His Body, is nevertheless pronounced by this Son of Perdition of the world to be His Church. If, therefore, *we* investigate his nature, and understand it, *we* will know what to remove from *our lives* to remove him *from the Church.*

His Nature is Greed of Money, Lust of the Flesh, Love of Self, Ambition for temporal power and possessions. This being his nature, we look out upon the World and we see the World hath enthroned him, and we find him sitting in the (*f*) *Temple of God*, which is the

MIND OR SOUL OF HUMANITY,

and displaying his characteristics, which are Lust and Greed and Licentiousness and Covetousness and Error and Injustice and Selfishness and Crime and Debauchery, in *opposition* to the Spirit of God, which was manifest in His Son as Justice, and Love, and Mercy, and Truth, and Holiness, and Honesty, and Uprightness; he exalteth his attributes above those which are of God, and sitting in that temple which is the human soul, sheweth himself as the one *that is worshiped.* For by our lives, which consist of what we both *say*, *think*, and *do*, do we make manifest whom we worship and who GOVERNS, as King, our minds.

In response to that carnal mind of Humanity nude women dance intensely immoral and suggestive dances before carnal minded men, each responding to the carnal promptings of the other; the theater boards are loaded down with brazen and depraved women seeking through carnal display and suggestive look and ribald song to stimulate the jaded and evil mind of the blase theater-goer. The roofs of the houses are turned into gardens, where every device that the mind of man can conceive to drag down the soul of his brother is brought into

(*f*) 1 Cor. iii. 16, 17.

play to enrich that owner's coffers. The billboards are plastered with suggestive placards, adding fuel to feed the already depraved and perverted minds of their devotees. Business men and manufacturing houses, responding to the prevalent carnality, send broadcast on leaflet, calendar and catalogue pictures of naked women and call it "art." Men, *brute beasts*, beat each other into insensibility, and ofttimes take life, and call it physical science. The day He rose from the dead has become the gathering hour for every species of unrest. The railroads gather from out of town, hamlet, and city, these children of disobedient and lustful hearts, and traversing hill and plain desecrate the day and ignore the law with their excursion trains. The ball ground, the beer garden, the theater, have become the rivals of the Church, and share with her the honors of that sacred day, all in the name of personal liberty. The saloon, the theater, the beer garden, the vile, the low, the carnal-minded of the Earth demand His day for the pursuit of their evil calling, and Monday's news of Sunday lawlessness but tells too well how well their demand is heeded, and the Voice of the Crucified Savior and the lesson of His Sacrifice are unheard and unheeded. That surest weapon of Satan, the saloon, opens wide the doors for the youth of the land under the very portals of the Church, and the sworn followers of the Lamb, high in station, and learning and influence, lend their name and influence to establish it. The town or city or State that enacts a law to prohibit its sale is sure to see the law desecrated, defied, and finally repealed. In the name of Jesus? In the name of the Crucified Savior? Nay, but in the name of that Son of Perdition who stands opposed to Him. In the name of the *Greed* of Money. All, All this because of the lust of the flesh; because of the greed of Gold; because the Son of Perdition sits in the *Temple of God* and is *worshiped*. Where are the followers of the Lamb? Where are those who have testified before man and God in spoken word their love for Him? Where are those who love Purity and Holiness and His Righteousness? Where are those who profess before God and man that they have come into His Spirit, even His Spirit of

sacrifice for others? Where are those who have assumed of their own *free will*, and from a professed *love* for Him, the charge of (*a*) *their brother's keeper?* Oh, God did call you: (*c*) Art thou the devil that hath betrayed Him? Who are these in scarlet, and purple, and fine linen, dancing attendance on the fads and fancies of a society so perverse that their ways are a stench in the sight of God and man? Who are these with powdered footman, and coat-of-arms, and magnificent mansion, and costly service, and banquet hall? Know ye not that He who had David, and Solomon, and a race of Kings for ancestors, counted them as *naught*, and lived the life of a peasant of Galilee that He might be *worthy of His high calling as the Son of God?* Know ye not that with a nation ready to do Him homage, and the wealth of the nation ready to banquet Him, He became the servant of the fishermen of Galilee, and (*d*) washed their feet, and found nourishment in the humble cottage of (*e*) Mary, and Martha, and (*f*) ate with publicans and sinners? Who are these that thus sell their souls on the altar of vanity, and pride, and desire for social supremacy, while the (*g*) Son of Man lies sick and in prison, while the Son of Man hungers with no one to feed, while the Son of Man thirsts with no one to give drink? Oh, thou Son of Perdition, thou art indeed enthroned and the children of men do worship thee! Greed, and Lust, and Vanity, and Covetousness, and Licentiousness, and Crime, and Debauchery, and the Egotism of the flesh, and the love of the praise of the World, and the selfishness of Self. And through it all, sounding above the din of ribald song, of suggestive dance and banquet hall, and rustling silk, and drunken revel, and desecrating excursion train, and the usurer's grind, and the spiritualist's raps, and the theosophist's transmigration, and the hypnotist's evil eye, and the clairvoyant's sorceries, and the astrologer's scroll, and the stereotyped prayer, and the vows of celibacy, and rejection of meats, and the priest's forgiveness, and the Pope's blessing, there come the ominous rattle and tell-tale sound

(*a*) Gen. iv. 9. (*c*) John vi. 70. (*d*) John xiii. 5. (*e*) Luke x. 38. (*f*) Matt. xi. 19. (*g*) Matt. xxv. 41-46.

and click click and jingle of the thirty pieces of silver, "and from that time forth he sought continuously how he might betray Him." Behold, the love of money is the open sesame of that devil's heart; for it he robs, and murders, and slays the innocent, and despoils the widow and the orphan.

The newspapers, those great *reflectors* of Humanity as it is, catering to the ignoble and vile and perverse in man, in earnest pursuit of those thirty pieces of silver, publish under glaring headlines and in double-leaded type, *sensational* stories of seductions, rapes, murders, and robberies; devote column after column to some domestic scandal teeming with filth, and, stalking side by side with the glaring poster, the highly colored magazine, with its *lewd* pictures and *sensational* reading matter, and the theater of sensationalism, with its degenerate and perverted performers, become the helpmate of these in perverting the Soul of Humanity, overthrowing the minds of certain of their patrons, whose minds already diseased and degenerate, need but this *added sensational revelation of crime with which their minds are in harmony to commit the same deed;* and then in chronicling that reader's crime, be it rape of child, or murder of man, or suicide, or domestic infelicity, moralize on the forces that brought about its overthrow. Think you that darkened soul can be led to the Light as long as you feed it on that vile and vicious matter which but *adds strength to that darkness by stimulating it?* What a shame that these mighty engines *given by God* for man's advancement, and which should be great forces *making* public opinion, and morals, and character, and leading Humanity up and onward, should become slaves to that Son of Perdition, and enthroning him, become but the reflectors of public depravity, *catering* to its desires, no matter how vile, instead of *moulding* that public taste and conscience.

(*h*) Jesus thanked the Father and praised Him that He had preserved to Him all those whom He had given Him except the Son of Perdition. (*i*) That Son of Perdition He

(*h*) John xvii. 12. (*i*) John vi. 70.

could not save. He was a devil, and as such had no part in Him. He (*j*) died and went to his own place. The Son of Perdition and Son of God are entirely antagonistic. They never can be reconciled. Between them spreads a chasm as wide as space and as enduring as Eternity. One came from and has his being in the Pit from which he sprang. One has His being in Him above from whom He sprang and out of whom He was begotten. Christ can not save that Son of Perdition, for his mind is carnal, and the *carnal mind is him* and the (*k*) carnal mind is enmity to God. If, then, these things abide in you and control your life, then they are you, and if they are you, how can you hope to escape the great condemnation that shall come upon all those who are *opposed to God*, who *worship* this evil begotten Son as God, and hath enthroned him. Know ye not that only the Son of God can inherit Heaven, and that the Son of the Pit shall be cast out into the Bottomless Pit, which is his habitation? Wherein, then, lies your hope? Know ye not ye can not serve both God and Mammon?

These things exist. Why? Who was it that threw open the gates of one State to prize fighters, and why? Who is it that permits the saloon to the damnation of men's souls, and why? Who are these that license those playhouses in which vile, lewd, and degenerate men and women congregate, and why? Who are these that seek and obtain divorce on every possible pretext, and why? Was it not (*b*) Christ that said none should be divorced except for adultery, and he who married the adulterous committed adultery also? Who is this man and what his calling that pronounces the marriage service for these divorced people, and thus becomes an accomplice to their adultery, and why? Who are these that by indulgence or indifference uphold all these, and why? Who are these that are applauding the competitive system with all its crime and selfishness and want and woe and misery, and why? Where is that mighty army that swore allegiance to Him?

(*j*) Acts i. 25. (*k*) Rom. viii. 7. (*b*) Matt. v. 31, 32.

Why are their voices silent? When Jesus was betrayed by one whom He called, and when He hung upon that cruel cross, all men forsook Him. Have all those whom He has called and chosen both betrayed and forsook Him? When Paul was carried a prisoner to Rome because of that Word, they who had sworn allegiance to that Word, come what may, forsook him; have those who hungered for an experience like Paul's, and a martyrdom like Peter's, betrayed Him in the face of the enemy and forsook Him?

Oh, that Son of Perdition sits enthroned in that temple of God and many worship him. "But I have denounced these sins," says one, "and I have opposed them both by voice and life." Stand forth! God wants you. Christ shall make you a leader under His leadership. "As much as within me lies," says another, "I have stood against these things." Another! Hail! All Hail! Within their own souls they hear the voice of their Leader and their King!

Upon that Son of Perdition and those who are one with him God has pronounced to send the wrath of His displeasure. By the Spirit of His mouth shall He convict ye all who are not of Jesus, of Sin, and He will consume you with the wrath of His displeasure and indignation. Ye have defiled the temple of the living God with your vile imaginings and desires, and thoughts, and conceptions, and (*l*) he that defileth the temple of the living God shall surely die, saith the Lord. "Ye have made it a den of thieves," saith the Lord. "Ye are the children of the devil, and the lusts of your father ye will do," said the Lord Jesus.

Ye have heaped unto yourselves wrath unto the day of wrath, heaped up and running over. The soul is the temple of God, and He *will* possess it. Behold, the heavens shall be ablaze with the glory of His Coming and the firmament alive with the splendor of His appearing. He shall judge every man according to his deeds, and they who have their part with the Son of Perdition will be banished into that realm where darkness forever reigns. Who can stand in His pres-

(*l*) 1 Cor. iii. 17.

ence when He doth appear, and who can behold His countenance without fear? To the ungodly, woe and anguish and much sorrow; to the children of the kingdom, love and joy and peace. Behold, He doth already appear over the mountain; His rays doth break through upon the soul; Error, and Ignorance, and Perverseness, and liars, and sorcerers, and all who do evil, and *all who by their lives* deny that Jesus was the Son of God, shall feel those rays burning into the soul like a consuming fire, and the glories of His kingdom shall be made manifest even at the Coming of the Knowledge of the Truth which is

THE WORD CHRIST JESUS.

Where are the children of the King? Arm thyselves and prepare for the last great conflict *before* the final conflict that shall herald the End of Time and the eternal disenslavement of the Son of Man. He, the Faithful and True, calls upon those who love Him and who hear His Voice to follow Him. (*m*) Stand forth, that ye be not counted amongst them! Know ye not that ye are the called and chosen to manifest to the World His Character, and to fight with Him that battle of Righteousness against Sin? Do you not hear the Voice of your Leader and His myriads of angels within your *own Soul*, calling you to this conflict with them against this Man of Sin? Arm thyself with His faith! encompass thyself about with His faith in the Word! believe on Him! For the day is at hand for the casting out of the (*n*) Beast, which is the Carnal Mind; of the Dragon, which is the (*o*) Carnal Mind in War, and of the False Prophet, which is the Carnal Mind's interpretation of The Word. Put thy trust in Jesus, for none can stand before the coming of Him in the strength of the Truth, except those who *trust in Him*. Before His coming all that is of the flesh must wither and be cast out. In His hand is the (*p*) Sword of the Spirit, even the Sword of Truth; and Lust, and Greed, and Selfishness, and Debauchery, and Crime, and War, and Spiritualism, and Error, and

(*m*) Rev. xviii. 4. (*n*) Rev. xix. 20. (*o*) Rev. xx. 2. (*p*) Rev. xiii. 10.

Theosophy, and Mohammedanism, and Buddhism, and Confucianism, and Injustice, and Tyranny, shall flee before His scorching rays with the terror of the darkness of Eternal Night as their portion; and hell (the grave) shall receive the spirits of the flesh, and world, and false prophecy, and they shall be cast out, and they who are one with them and are them. Kings and their armies, systems of religions and their devotees, beliefs and their adherents, all men and all things who *deny by their lives* the true King and His army, His religion and His devotees, His faith and the faith of His adherents, His Word and that Word's teachings, shall feel the terror of His absence from their own lives and the consequent presence of him who is darkness indeed. What! Are you His disciple? Stand forth, then, without fear. See the soldiers! what sublime faith in their Leader! Hold fast to that Faith wherewith He hath begotten thee, for the Truth is growing brighter and brighter above the Eastern horizon; the glorious Orb of promise sends forth His illuminating rays, making glorious the morning sky; the whole earth betokens His Coming; His face smiles on His beloved children with beneficent love; they face to the front; they look to the Father above for help; their souls thrill within them at the knowledge of His sure coming. There goes up a glorious shout of faith. He is their Deliverer. Hail! All Hail! The King! The King!!

CHAPTER XL.

GETHSEMANE.

Matthew xxvi. 36-47:

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, 'Sit ye here while I go and pray yonder.'

"And He took with Him Peter, and the two sons of Zebedee, and began to be *sorrowful and very heavy.*

"Then saith He unto them, 'My soul is exceeding sorrowful, *even unto death;* tarry ye here and *watch with me.*'

"And He went a little further and *fell on His* FACE and prayed, saying, 'O My Father, *If it be possible*, let this cup pass from me; nevertheless, *not as I wilt, but as thou wilt.*'

"And He *cometh* unto His *disciples* and findeth them ASLEEP, and saith unto Peter, '*What! could ye not watch with me one hour?*' Watch and pray, that ye enter not into temptation; the spirit is indeed willing, but the flesh is weak.

"He went away again the second time and prayed, saying, 'O My Father, if this cup *may not pass away from me*, EXCEPT I DRINK IT, *thy will be done.*'

"And *He came* and found them *asleep* again, for their *eyes were heavy.*

"And He left them and went away again, and prayed the third time, saying the same words.

"Then cometh He to His disciples and saith unto them, "Sleep on now and take your rest! Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold, *he is at hand* that doth betray me.'

"And *while He yet spake*, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people."

Matthew xx. 20-22:

"Then came to Him the mother of Zebedee's children with her sons, worshiping Him, and desiring a certain thing of Him.

"And He said unto her, 'What wilt thou?' She saith unto Him, 'Grant that these, my two sons, may sit, the one on the right hand, the other on the left, in thy kingdom.'

"But Jesus answered and said, 'Ye know not what ye ask. Are *ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?*' "

Romans iv. 20-25:

"He (Abraham) staggered not at the promise of God through unbelief, but was strong in *faith*, giving glory to God, and being fully persuaded that what He had promised He was *able to perform*. And therefore it (his faith) *was imputed to him for righteousness*.

"Now it was not written for *his sake alone*, that it (righteousness) was imputed to him, *but for us also* to whom *it* (righteousness) shall be imputed if we *believe* on Him that raised up Jesus Christ from the dead;

"Who was delivered for Our Offenses and was raised again for Our Justification."

2 Corinthians v. 21:

"For He hath made Him to be SIN for us, who knew no sin, that we might be made the righteousness of God *in Him*."

Galatians iii. 13:

"Christ hath redeemed us from the CURSE *of the law*, being *made a curse for us*."

1 Peter ii. 24:

"Who of His own self *bare our sins in His body on* (or *to*) *the tree*, that *we*, being dead in sins, should live unto righteousness, by *whose stripes ye were healed*."

1 John iii. 5:

"And ye know that He was *manifested to take away our sins*, and *in Him is no sin*."

Hebrews ix. 28:

"So Christ was once offered to *bear the sins of many:* and unto *them that look for Him* shall He appear the second time *without sin unto salvation*."

Matthew viii. 16, 17:

"When the even was come they brought unto Him many that were possessed with devils, and He *cast out the spirits with* HIS WORD and healed all that were sick.

"That it might be fulfilled which was spoken by Esaias the prophet, saying, '*Himself took our infirmities and bare our sicknesses.*' "

John xi. 33-36:

"When Jesus therefore *saw* her *weeping* and the Jews also *weeping* which came with her, *He groaned in the Spirit* and was *troubled* (or, *He troubled Himself*).

"Jesus wept.

"Then said the Jews, 'Behold, how He loved him.' "

Mind, that mysterious, unseen, unknown, yet ever present spiritual entity, that force which can not be perceived by any of the five senses, yet gives consciousness to all of them, that is one with the flesh and thus is flesh, that sprang into being as Man when God set to going in rhythmic harmony and unity the organism or protoplasm which He had fashioned by the fiat of His Word, and which is dependent upon that Word for its life and that life's perpetuity, encompasses the World and its name is — Spirit.

God is Mind. He is the Supreme Mind. The affections, desires, inclinations, loves, hates, etc., are the manifestations of the *Spirit* of that Mind; hence that Mind's direction is the result of the Spirit that *animates* that Mind and *controls* it. The

Spirit of that Mind, even God, is the personification of the seven spirits of Wisdom, Truth, Majesty, Power, Justice, Mercy, and Love. These meet as One in that Mind's Spirit, or the Spirit of that Mind, and are One Spirit. This Spirit is the Holy Spirit of God the Word. Thus we see that the Holy Spirit is not a *separate spiritual entity* from God or the Word, but is the *Spirit by, in, and through which all purposes are conceived in that Mind* (God) *and carried through to completion!* The Word is not a *separate spiritual entity* from God, but is the Supreme Force (God) by which the purposes of that Mind (God) are executed. It is the completeness of Power in a Personality. It is a term or word expressive of the absolute personification of Control of all things in a Personality. God's Existence being the Word. He *Exists*. That *Existence* is the Word. As long, therefore, as He Exists, His fiat exists in Him *as Him*, and there *needs but the occasion for its manifestation*. There is not, therefore, *three* spiritual entities or personalities existing as God, each exercising the prerogatives of God, but three terms or words, expressive of the fullness of completeness of that One Mind — God the Father, God the Word, God the Holy Spirit.

God Existing, all things which were created *imaged* that Existence. Mind thus began to be made manifest in Matter. All things that were created imaged in a degree that Mind, but since none of them made manifest that Spirit, they were no part of it (Him). Thus we have Matter and Mind living as one, and this matter and its mind forever *separated* from the Supreme Mind because of its antagonistic Spirit. When God created Man, Man received Mind because of that Supreme Mind which Existed. This Supreme Mind templed itself within his mind. It abode not in Man only, but in all things. But while it abode in all things, only that mind could *abide in it* (Him) which had a Spirit like His Spirit. If that Mind would have His Spirit, *then* they would have the *same* Mind and Spirit, and having the same spirit that mind would be *the Word*. It is seen, therefore, that to abide where He is and in His kingdom and to receive the truth which abides in the

Spirit of Truth, one must come into harmony with that Spirit. Now it is possible for the Mind of Man to abide in the Mind of God to that extent as to receive truth in a degree, but at the same time while receiving the truth from the Spirit of Truth to not perceive that the Spirit of Love is *one* with that Spirit of Truth, and agonize accordingly. This was the agony of the rich man, as will be shown in the article relating to it. It is clear, however, that the *strictly* carnal mind can not enter or *abide in* the Mind of God, for their spirits are antagonistic. Thus the animal mind and world are forever separate and apart from that Mind (even God), although God dwells in them. It is seen, moreover, that it is a *Condition* of Soul (Mind) that either gives the Mind of Man entrance into or debars it from that Supreme Mind.

God has imaged this truth in the things of this world, in the law governing the transmission of light, sound, and images of things close and distant. It is not the object of this book to deal with questions relating to law as governing matter, except as necessary to make plain the truths of *the* Book. Now, when you *see* a natural object which is close to you, it is because your optic nerves are *attuned* in harmony with the vibrations in the etheric atoms which are beating upon those nerves, the vibrations of those etheric atoms being *attuned* in harmony with the vibrations of the etheric atoms composing the thing seen. If the optic nerve is not in a *condition* to receive these vibrations, you will not *see* these objects. You can not. If the optic nerve is in a condition which makes it possible for you to see and receive these vibrations *in part*, you will receive an uncertain and deceptive impression of them. If your nerves of hearing are attuned in harmony with things close, you will hear the sounds; otherwise, you *can not*. If your nerves of hearing or seeing are *attuned* in harmony with things far *distant*, you will *hear and see them* while blind to things close at hand. The absolute necessity for communication between two persons far distant is that there may be brought about such a physical and mental relationship between the two as to make them absolutely proof against the vibra-

tions begotten in the etheric atoms by all else. Etheric atoms are the *primal* existence of all things. They exist in the body, the air, all elements, all things. Thus all matter, while divided up into millions of diverse objects and many elements, is really *all one piece*. The vibrations begotten in the etheric atoms which constitute the human body act upon the etheric atoms which environ that body, and it is possible for this motion to be continued on through stone walls, mountains, and even the earth, and be received and taken up by another body *attuned* in harmony with them. Do you not know that you see the thing that is one foot from you because of the condition of your nerves? If your entire nervous system could be brought to harmonize with conditions far distant to that extent as to entirely *cut off*, as it were, all communication between the nerves of your body and the vibrations begotten by the objects immediately environing it, do you not see that you would see those things, no matter how far distant? Do you not see that the *same* law that made you see the thing one foot away made you see the thing one thousand miles away? that it is a question of *condition* of *soul?* of Mind and body? Why, the X-rays are nothing but the vibration of etheric atoms begotten by a generator, acting on the etheric atoms which compose the flesh and bones of the body. They develop in the etheric atoms of the body vibrations conforming in their area to the vibrations necessary to impress on the sensitized plate their condition. The bones of the body impress themselves on the sensitized plate the least because their inherent motion is harder to overcome than that which is of the flesh. Light is etheric atoms in motion, and the reason they show a wave course is very simple, namely, as the first etheric atom is intensified as to area of motion, it acts on the etheric atoms which are in its front (for light pursues a course straight ahead); these present a resisting force, the motion is therefore made to incline upward or downward, until the resistance above or below forces it back again. Thus it goes so far forward gently inclining upward, then so far forward gently inclining downward, then upward again. The wave will not

always be the same exact length, because the force existing in the vibrations may not be the same, or the resisting force at all points the same.

Now all thought is of the mind. It is therefore Spirit. It does not *travel*. Matter communicates to matter through matter. Mind communicates to Mind through Mind. If the physical being is in a certain condition, it will be in harmony with certain sensations. If the mental being is in a certain condition, it will be in harmony with certain thoughts. But since the mind has its seat in the brain and is *one* with the flesh, there must be an environment for the natural man to harmonize with the spiritual or mental condition. There is no such thing as *Space* considered in connection with mind, for as space represents the distance between two material objects, so the *condition of the mind* represents the distance between one mind and another mind.

Let us apply this to Christ and the woman of Samaria. Remember this, that God is the Supreme Mind. That He lives in all things, but only that mind lives in Him which has His Spirit. That the Mind of Man, while filling to the full the flesh and living as the *natural* man, also sweeps on beyond the natural man, and *abides in God*. Jesus, the Christ, being God manifest in the flesh, was forever conscious of the two worlds in which He abode. The Mind (God), *which was Him*, lived as Spirit only in the Spiritual Kingdom, but it also lived as flesh in the flesh's kingdom. The flesh was the dividing line between His humanity and His divinity. While He, therefore, abode in all things because of His divinity, yet because of His flesh He abode only in the flesh, and as a Man of Nature, or *natural man*, was subject to nature's laws. The natural man, *which He was*, could not *see* the soul or mind within that woman because it is impossible for the natural man to see spiritual things or spiritual existences! When, however, the *eyes* of the *natural* man impressed upon the *brain* through the optic *nerves* the sight of the physical woman, the Mind which had its *seat* in that brain at once became alert to its power, and the real woman, even her mind with all its history, stood

before Him, and He read it like a book. His physical being, being the perfection of *sensitiveness* to material conditions or vibrations, at once received in their fullness the vibrations which were impressed upon His brain by His nerves as regarded the woman's physical being, and His Mind, which had the perfection of sensitiveness to all things that affected that brain in which it had its seat, and the perfection of discernment as to the things which were spirit, at the one glance was *simultaneously* conscious of both the woman's physical presence and the soul within it.

Now while the voice is not transmitted over the telephone, but only the vibrations begotten by that voice, so the thoughts, spoken words, etc., are not transmitted from one place to another, but the vibrations begotten by these. When a Man thinks a thought his whole nature responds to it and impresses upon the etheric atoms which environ it vibrations in harmony with the thought. These will impress themselves upon that body open to their reception, and thence through the brain upon the mind. All the evil thoughts *begotten in* the mind, therefore, act on the brain and are transmitted in all directions. Every oath uttered, every foul deed committed, is subject to the same law.

It will be seen, therefore, that it is possible for a Mind to have impressed upon it, through the brain in which it has its seat and the nerves which lead to that brain, the vibrations of the *composite body of mankind, and if these vibrations were impressed upon the brain in composite form, as One Whole, to see simultaneously with that impression the One Composite Mind of Humanity!*

It will be seen, moreover, that if the Mind which has mirrored before it the Composite Mind of Humanity has mirrored before it at that time only that which is Vile and Impure and Unclean in that Mind of Humanity, and that Mind would be absolutely Pure and Holy, that it would feel all the agony and shame of its condition, without surrendering to it or having any of its guilt!!!

Seeing how the unseen are made visible, we see one might be able to tell you of events in your life known only to yourself. It is even possible for one to have mirrored before his mind's eye one he has not only never seen, but one who is dead, if there be some one living on the face of the Earth in whose mind that face and form live as a remembrance. Thus the witch of Endor saw Samuel as an old man in a long garment, because he thus lived in the Mind of Saul who had known him, and whose mind at that time was full of him (Samuel); and she received this knowledge by reading his mind, and they both received the knowledge of the events that were to follow by their minds being brought into that condition which made them open to the reception of the truth.

When these vibrations which are generated by the mind of one individual present themselves to the one upon whom the mind of the projector is fixed, they will seek, of course, to so impress themselves on the mind (through the nerves and brain) of the other as to make that mind entirely subjective to them and in harmony with them. Two persons experimenting along this line will find that the first impression made upon the mind of the receiver will be a faint glare of light, caused by the increased vibrations of the nerves of sight at their seat, namely, the brain; but if the person receiving these vibrations is able to give his entire being up to them, it will result in his entire being being *attuned* in harmony with the being of the transmitter, and he will see his face and hear his voice. If he will reply to that party, the reply will be received by the first party in the same way, and the result will be that they will *see* each other *face to face*, and talk to each other in voices *audible and heard*, but to them only audible. Moreover, if each one, when in this receptive condition of mind, can entirely forget their own environment, or become oblivious to it, such as the furnishing of the rooms, etc., becoming *entirely oblivious to their own environment*, they will see distinctly the environment of the one to whom their mind is subject, and the furnishings of the room, etc., will be as plainly seen as though present there in person. This is because of the complete subjection of their

mind, and therefore their whole being, to the mind of the transmitter, and that transmitter's environment, every etheric atom of which was vibrating in harmony with their (the transmitter's) mind.

It will be seen, therefore, that stone walls, mountains, the earth or no other thing stands as a barrier to the transmission of these vibrations, for the things in motion, etheric atoms, *Compose all things*, and are always in touch and subject one to the other. Moreover, it will be seen that if one attunes their nerves of sight to the vibrations that exist in those things in which we can see no light, we would see light therein also. If we could attune our nerves of sound to the vibrations of the atoms that compose the rock, the iron, or what not, we could hear them. The animal hears that which we hear not. The owl and the bat and the mouse and many other things of life see light and pursue their course without fear of disaster on a night so dark that we can see no light. The *light* is there, but our nerves of *sight* are not *attuned* in *harmony* with *it*, and we see only *darkness!* You can see the spiritual truth that gives this life, can't you?

Now it frequently happens with some minds that when some one is talking to them their minds seem to anticipate what is being said, as though they had previously experienced the same thing. Theosophy has laid great claim by this to prove a previous material existence, as Spiritualism has sought to give itself life by the phenomena of thought transmission, etc. As a matter of fact, it is caused by the mind being more alert to itself than to the *sensations*. Thus it anticipates the sound or view its nerves of sensation are bringing to it, before it is actually *conscious* of the merely mechanical reception of these.

We have seen how thought may be transmitted from one human being to another. But there is a greater subject which is allied to this, but which has not yet been treated of, namely, how God, the Supreme Mind, talks to Man, and the phenomena of visions, prophecy, angelic messengers, etc. One needs

to bear all these well in mind, for they all have a bearing on the agony in the Garden.

It has been shown clearly that the *condition* of the physical and mental man had everything to do with thought transmission in a physical sense. How much more so will this law reign when it comes to contact of Mind with Mind. In God there reposes the truth as to all things. Eternity being His Being, all things of Time are ever present before Him. He is the Creator of Time, and therefore of all things of Time. In Him, therefore, is embodied as His possession the knowledge of all things. He is the Idea in whom all the ideas which relate to Time found their birth. For the Soul or Mind of Man to receive these ideas and this knowledge it is but necessary that Man shall give full life to his mind which abides in that Mind, even God. Every advance that Man has made has been because of Man's Mind abiding in that Mind where Truth abides. God gives to Man the truth or idea which he sought and *with which his soul is in harmony, according to its condition*, and Man *interprets according to that condition*. Man advances and progresses because of his interpretation, and as each interpretation by man of these ideas or truths or God is a *higher* one, man naturally advances onto *higher* ground, and to a higher ideal of life, even as regards the temporal life, and this higher elevation places Man in a position to get a still *higher* conception of the Idea which exists in God as God, and he again advances upward towards the fullness of all ideas, even the Idea, even God, even Man become the Idea, even God. The animal mind responding to the Idea, even that Mind, according to its nature, which is strictly of the Earth, advances not at all, and builds its nest or home to-day as in the beginning, and attends to its wants in the same way, its resources of mind being adequate to its law of being and its needs, as God, who gave it being, foreordained it should be. God being the Idea, and that Idea being the Word, His pre-existent fiat is fixed on all things. The more *perfect* the animal is, according to its specie, the more perfectly will it respond by its acts to the Perfect Idea, *according to its nature*. Thus the moth that

selects a certain leaf as the home for its young at a certain season of the year, and binds the stem of that leaf firmly to the twig on which the leaf is, and then deposits the egg inside, and then closes firmly the open end with a stopper glued tight with a glue of its own manufacture, had all these ideas or truths impressed on its mind and being by that Mind which abode in it, but which was no part of it. It dies and ceases to exist, but that Mind which, back and above it, gave existence to it lives on Eternally. The *ideas* or *truths* impressed upon its being never came to it *as such*, but were impressed upon every attribute of its being, *according to that being's formation*, and the brain sent to every part of that body sensations in harmony with that impression, and it carried the work through to completion without ever *comprehending the idea*, although doing its work.

Now the Mind of Man, abiding in God, will receive the truth or idea, as it exists in Him whenever he can bring his soul into such a relationship to God as to be *one with Him* as regards that one truth or idea. But since Man is not spirit only, but flesh and spirit, and lives as a *natural man*, it is absolutely impossible for the interpretation, at first, of that truth or idea to take on any other form than that which would be *intelligible to the natural man*. Neither is it possible for the mind of man to receive the idea until his mind is in such a condition as to make it open to its reception, and since the mind and body are *one*, it is necessary that the *whole man*, physical and spiritual, enter into a state of being analogous to the idea or truth presented.

When the idea or truth is presented to Man, the Mind which abides in God receives it, but immediately, simultaneously with the reception of the idea, that mind, which also abides in the flesh and lives as the *natural* man, interprets that idea *according to that mind* and *its condition*. Thus it hears a voice speaking in the language it knows, using the phrases and terms with which the natural man is familiar, and sees manifested in a vision certain animals or other creatures or figures which *best embody in themselves characteristics which typify or symbolize truths or ideas*. The truths or ideas the spiritual man

sees, the natural man can never see them as such, but the natural man, being *one* with the spiritual, sees only the natural man's conception or interpretation of them.

To receive the vibrations in matter the nerves must be brought in harmony with them. The nerves will receive only those vibrations with which they are in harmony. *All else is barred.* They are open to the reception of no other. The Mind will receive only that idea or truth which its *condition* brings it in harmony with. It can receive no other. *Neither in this life nor in the one to come.*

The environment which environs man here affects his mind as in the (*t*) dream of Joseph, when the eleven stalks of corn made obeisance to the one. The stalks of corn came into his dream as part of the truth, no doubt because his mind had been occupied during the day with the thoughts of the day's employment. The treatment he received from his brothers also occupied his mind, and, lying down to sleep, this condition of mind placed his mind in just that mental position to receive the kind of vision he did. The truth was that his brothers should some day make obeisance to him. The greater truth was that some day the twelve apostles should make obeisance as the representatives of the twelve tribes to One greater than Joseph. The Great Truth was that the Word, as typified and as delivered by the twelve apostles, should fill the souls of the twelve tribes of Israel, even the children of the kingdom, and that they, with this Word in their heart, would make *willing* obeisance to the Brother whom they had sold through greed. He received not the completed truth; he received his interpretation of that truth according to his mental condition.

Samuel's mind was in just that position or condition that made it open to the truth that God needed him. This truth so forced itself upon his mind that it came to him in the form of a call, and he, interpreting this truth, which was in all truth the Voice of God, heard his name called. (*i*) Christ's Mind, being thoroughly in harmony with God's Mind and One with Him,

(*i*) John xii. 28, 29.

heard that Voice and interpreted it truly, while those who stood by said it thundered, and others said an angel spoke. (*j*) Saul and his soldiers all heard the Voice, but only Saul saw the Vision of Christ Himself.

The prophets of old prophesied, but understood not their own symbols of prophecies. How could they understand, seeing only these symbols, which were the natural man's interpretation of spiritual things? They could not understand unless they were able to look beyond the natural man (mind) and his symbols and see the spiritual things which these symbolized. Thus they had to (*k*) seek from the same Fountain of Truth which gave them the prophecy that prophecy's interpretation. John wrote Revelation, but the *interpretation of these visions may have not been known to him.*

As stated before, the mind *must* be in a receptive condition before it can receive the truth from God, and the environment, material environment, has a great deal to do in bringing about that receptive condition. To illustrate: The mind that receives the truth of the condition of that soul which is in direst poverty as regards God and His kingdom, would not necessarily have to be suffering from direst poverty as regards the things of this life, but it would have to enter into a state of being which would be analogous with the condition (mental) of one who was suffering from direst poverty. Thus God is represented as telling (*a*) Hosea to "take unto himself a wife of whoredoms and children of whoredoms," etc. Not that God commanded that, far from it, but for the prophet to bring his *mind into a condition analogous to such a state* when it would be in that condition which would make it capable of receiving the truth he received! John was placed on an island, a *barren rock*, to receive the revelations. This was in itself symbolical. The island of Rock was the Earth brought forth on the Sea of Time; John, Humanity cast forth on this barren rock, destitute of food for the soul, a dreary waste unable to minister to the wants of the soul. Not from below, but from above, comes the Food for the Soul, the Life not in the Earth, but in Him

(*j*) Acts ix. 4-8. (*k*) 2 Peter i. 20, 21. (*a*) Hosea i. 2.

who is above. The Jewish mind of John gave form to the truth according to his natural mind, hence he saw that which spiritually interpreted means "Lust of the Flesh," as a woman with this inscription, "Mystery, *Babylon*, the Great," etc. Who but a Jew would have seen the name as Babylon?

(*b*) Jacob felt within his own soul God's condemnation of his evil act by which he robbed Esau of his father's blessing and deceived the father into giving the blessing. It was the struggle within his own soul of that dual entity within the one personality, of the son of the bond woman and the son of the free, of the child of the pit and the child of the kingdom, that threw Jacob's thigh out of joint. It was the mind of Jacob wrestling with the Spirit that judgeth all men. The struggle was *Spirit against Spirit.* It was the flesh suffering because of its oneness with the spirit, or mind of man, that felt within itself the effects of that inward struggle of the spirit, and had registered in its person at the *precise spot where the exertion is the most excessive in a fleshly struggle, the effects of that inward struggle. There can be no inward struggle of the soul as intense as was that of Jacob's, that will not leave its mark upon that part of man's physique or anatomy which is best in harmony with the truth embodied in that struggle.* It may be the eye, reflecting the struggle of the inward man for spiritual perception; it may be the foot, reflecting the struggle of the inward man to progress or advance; it may be the (*x*) body, reflecting the struggle of the inward man within whose soul Truth and Error fought for the mastery.

The Truth, which is God, Jacob saw. He therefore saw God. Yet he saw not God as He is. He saw not Truth as Spirit. He saw not God as the soul of man, freed entirely from its carnal nature, will see Him. He saw the Truth as a man having a human form, *because his Condition, his State of Being, being that of a* NATURAL *man, he saw* ACCORDING TO THAT CONDITION. He could not see Truth embodied in a living personality in any other form than as a man.

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(*b*) Gen. xxxii. 24-28. (*x*) Luke xxii. 44.

The more sensitive the mind of an individual along a certain line of action the more intense will be its realization of an action of that character. Thus the capacity for sorrow depends altogether upon the sensitiveness of that mind to grief. If the mind of a certain individual is a mind of but one attribute, and that is the attribute of sympathy for grief, and that attribute is fully developed until his soul has in it the perfection of sympathy for grief, then that soul would be continuously overwhelmed with the sorrow of the world. But having no other attainment of mind in equipoise with it, it would be the mind of an imbecile.

If we take an individual mind and consider that all the faculties of that mind are at equipoise one with the other, we have what we call a well-balanced mind. If we continue to develop that mind, always maintaining that equipoise, we will find that that mind will grow more and more sensitive to all the emotions to which human nature is heir. If we continue the development of that mind until every attribute of that mind is *absolutely* and *pre-eminently perfect*, it will be in absolute touch with all truth, both as it exists in Nature and Nature's God. and will have that *perfection* of *sensitiveness of mind* which will make it the citadel against which all the evil of the World will array itself, and to which all the good in the World will fly for companionship. It will be the Lake in which will be mirrored the Sorrow of the World. The Embankment against which will beat in terrific fury the angry emotions of a carnal world.

If we then consider that soul, thus developed, and thus made absolutely pure and perfect, the abiding place of The Word, and made The Word, then we have the Eternity of All Things ever present in an absolutely perfect soul which, because of that perfection of soul, has the perfection of sensitiveness to all things in conjunction with the perfection of knowledge of all things. Such was the soul which was the mind of Jesus, which was the Son of Man, even as the Word, one with that mind which was the Son of Man, made Him also The Son of God.

Thus, when Jesus, brought into sympathetic touch with the World through His sympathy for the sisters of Lazarus, wept, it was the *sympathetic agony of a soul in touch with all the sorrow of the World.* Not the sorrow of that present world only, but the sorrow and anguish of all the Past and all the Present and all the Future, *even your sorrow*, because of The Word, even the Truth, *which He was*, and which made all sorrow ever present with Him in whose Eternity of Being Time was annihilated and had no existence. Thus the *sorrowing mother of to-day*, weeping over the lifeless clay wherein once dwelt the loved entity she called her child, finds in Him an ever-present sympathetic Friend, who, in His own sensitive soul, *agonized because of her sorrow, which weighed upon His soul then even as it does upon her soul now.* Think you *He* knows not the exquisite agony of *your* grief when He *bore* that *very Same grief?*

The grinding misery of poverty that weighs down the soul of the sorely tried father or mother, and which floods their hearts with tears for their loved ones because of the morrow which they know not of, found Him in those days of long ago when He bore His own poverty and witnessed the poverty of His mother whom He was compelled to intrust to His disciple for maintenance at His death, and through His own poverty His soul received unto itself your anguish of soul for your poverty, and bore in His own sensitive soul, as He bore all the anguish of the world caused by Poverty from the beginning to the End of Time.

As His soul was overwhelmed by the sorrow and sin and suffering and crime that environed Him, and swelled with Indignation, within that Indignation was the indignation of the World, Past, Present, Future, even your indignation for the evils you can not overthrow.

Within that body of flesh dwelt the fullness of God. As Jacob suffered the dislocation of his thigh because of the struggle within, of the spiritual against the carnal, so in that awful struggle in Gethsemane's garden, when the Life of all life condemned the life of carnalism which is of the flesh, the life

of the flesh, *even the blood*, crimsoned that suffering body's surface. As Jacob's body suffered because of its oneness with the mind, and as his mind suffered because of its oneness with the flesh, so the body of Christ, even His flesh, suffered because of its oneness with His Spirit, and His Spirit, even His mind, suffered because of its oneness with the flesh.

As in the Heaven of heavens there dwells a Being in whom centers all that is pure and holy and lovely, a Being who is the Source and Author of all goodness, so in the garden of Gethsemane there agonized one IN THE FLESH in whom all these were personified. God, the Universal God, the Father of all Humanity, the Infinite Being in whom Love of Righteousness is personified, whose throne is the Heaven of heavens, and whose nature is hatred of evil, was personified in that suffering soul whom He called Son and was Him. The Kingdom of Heaven is a spiritual kingdom. Into it can not enter anything carnal, anything of the flesh. In that kingdom Our Father moves and has his being. In that kingdom is eternal Peace, Joy, Happiness. These are its fruits. Nothing *can ever enter there* that can mar or take away the eternal presence of these fruits. Arrayed against our Father in eternal antagonism is that which is not spirit, but flesh, and the influences which developed out of that. Secure in His kingdom, the hatred of the enemy, the evil that is in the enemy and is the enemy, is powerless to disturb the Eternal Joy of His Being, for flesh and blood and the influences which are the outgrowth of them and are *linked* INSEPARABLY *to them*, (*y*) can never enter there. Within the flesh, within the carnal mind which is the mind of flesh, live those forces from which spring evil and evil's angels, even Despair and Woe and Anguish and Sorrow and Death.

The flesh never could enter the spiritual realm; the flesh never could become God; the flesh never could become one with the Spirit; it never can enter there; its life is of the Earth Earthy. BUT GOD COULD LEAVE HIS KINGDOM WHICH HAS AS ITS LIFE ETERNAL JOY OF BEING, AND BECOME FLESH, AND BY BECOM-

(*y*) 1 Cor. xv. 50.

ING FLESH ENDURE ALL THE AGONY TO WHICH HUMANITY IS HEIR. God in Humanity only, living as His Son, could endure the temptations, trials, sorrow, misery, poverty and agony which are the fruits of the fleshly or carnal mind. God as the Father never did and never can. So the Eternal God, the Everlasting Father, animated by that immeasurable Love which is His Being, responding to the demands of the Spirit of Justice which declared that His children should know The Way, giving attentive ear to the counsels of Wisdom, working in harmony with Truth and Mercy, with all the Majesty and Power of His Being, all of which are the spirits of His Spirit, even the Holy Spirit, emptied Himself of His knowledge of all these and became flesh, grew in flesh and spirit, and in the Garden of Gethsemane in the person of His Son, who was Him, suffered the agony of the World for Sin because of His oneness with that flesh. Not upon neutral ground, not upon the field and behind the breastworks of His own kingdom, but *upon the battlefield and within the country of the Enemy He met the Enemy and won.* Was there ever such love manifested by a Father? Was there ever such obedience manifested by a Son? Oh, the world is filled with the story of sacrifice, of noble lives sacrificed in obedience to the Right. Before them we bow the head. His tremendous Sacrifice, incapable of comparison, incomprehensible to us who can not conceive of the agony which He suffered, dawns upon our minds with its transcendent splendor of achievement; the Heavens are ablaze; the most glorious deeds of Humanity disappear before its realization. We lie prostrate in its presence, with our faces in the dust!

Within that garden of Gethsemane, within the human body in that garden, there (*z*) lived the Eternal God in the flesh. Living thus in the flesh, there was arrayed against Him who thus lived in the flesh *as flesh* all that was antagonistic to that Holy Mind.

Within that tortured soul the conflict of Humanity against Sin centered. Every nerve of that exquisitely sensitive body

(*z*) John i. 1-14.

was quivering under the mind impulses generated by those evil men, and beating upon that brain with their vicious impulses they hurled upon that pure and exquisitely sensitive mind their evil condition. Thus His Mind, brought into conscious touch with the Evil in the World through these evil impulses, received upon itself and felt bearing down upon itself with all its awful sinfulness, the evil thoughts, conceptions, imaginings, of the then existing World. The agony of that mind was progressive, every moment increasing the sensitiveness of the overwrought nerves to these evil influences, and with the increasing sensitiveness of the nerves came the increasing consciousness of the presence of this evil to the mind and *conscious personal realization of it.*

When Christ perceived Judas leave the table at which they ate the last supper, He knew that His betrayal was at hand. As an oath, or vile suggestion, or evil deed *chills* the *soul* of the *pure* one who hears that oath or vile suggestion, or sees or hears of that evil deed, so this knowledge *chilled* His *soul.* Not with fear of the physical agony, but the chill of the soul because of the *Sin of all Sins* contemplated. The horror of the sin itself — the awful horror of the *evil in them,* which was about to bear fruit. Not His death, but the *evil* that *caused* it. Thus in the very beginning of that agony which found its end in the death on the Cross He *thought only of them and suffered for them!* Them and Us! This the chill and the horror!

When His mind was directed into this channel of being because of this knowledge, His whole being took on a condition in harmony with it. This brought every etheric atom of His being more in harmony with the evil that was in the World without, and thus gradually His whole person, soul and body, entered into that state of being which culminated in Him enduring the Agony of the World because of its sin. It was because He endured, because of His Righteousness, the unrighteousness of those who betrayed Him, that the vibrations of the etheric atoms which composed His nerves were attuned in harmony with the vibrations their evil minds had

generated. The nearer His nerves responded to the condition of the vibrations from without, the more His Mind, which was Him, bore within itself the evil condition of that from without. Every surrender of His Soul to the *increasing horror* of that *Evil* from *without* made Him *nearer* that *Sin* as *it*, for this very horror of that sin would make His *nerves* enter into a *state of being* more in *harmony* with the *Evil conditions* without. The more intense His realization of that evil which was being pressed upon His Soul (Mind) by His nerves, the greater His horror of it. The greater His horror, the nearer his nerves came into harmony with the evil without, and the more His nerves came into harmony with that evil without, the more of it He bore within His own soul. Thus from the very nature of the case He was destined to go from one degree of horror to another, until He bore upon His own Soul the Sin of the World. He could not escape without overthrowing and denying His own Nature. Sinless Himself, *because of that very sinlessness* He endured the Sin of the World. It was the sinlessness of His own soul that made it possible for Him to *realize the awful enormity* of the Sin which was pressing upon Him and making Him the Sin of the World. This His Agony.

Within that Soul and one with it was the Lord God The Word, and was Him. This Word is *forever* at enmity with evil. His hatred of evil is eternal, and is from Everlasting to Everlasting. *Every evil impulse, therefore, that beat upon that brain, and was interpreted by that mind, placed that Word which was within Him* AND WAS HIM, *in* ANTAGONISM *to that mind or that soul which was* ONE WITH THAT BODY. As the Evil of the World forced itself upon that mind with increasing virulence the wrath of the Word within Him and *which was Him* grew more intense in proportion. The increasing sensitiveness of that mind to this evil, which, *coming from without*, pressed upon His Soul with tremendous energy, but increased the sensitiveness of that mind to its Nature and its abhorrence for sin. *The sensitiveness of that soul became more and more acute, until there bore upon it with all its awful sinfulness the Sin of the World from the beginning to the End of Time, and God's wrath*

for that Sin. For to the Word all things are Ever Present and Known, and as His soul became more and more in conscious touch with that Word which was Him, the knowledge of the Sin of the World developed more and more in that soul, and the culmination of that knowledge was the PRESENCE WITHIN THAT SOUL, beating it down to the Earth in its awful *agony of shame*, of all the sin of all time as related to this World, and God's condemnation of that sin. Bearing this sin within His own body, He bore it to and upon the Cross, and in its cruel death paid the penalty for Sin. Not His Sin, but the sin which He bore, none the least of which were the sins of him who betrayed Him, of those who plotted His betrayal and those that condemned Him, and those who crucified Him and made merry while the cruel nails were driven in hands and feet. He bore the sin of not only the man who may profane the name of God, but He bore the sins of a Judas and a Nero. He bore the sin of the world *to* and *upon* the Cross, and in the Sacrifice there made manifest opened up the Way for (*a*) *all men* to receive eternal life and become Sons of God. Sinless, He bore our sins, that we, being condemned to death because of our sins, might escape that death through Him in whom there is no sin. All men are sinners, hence all men are condemned to death, for that is the *penalty* for sin. Death means *banishment from God*, for God can have nothing in common, hence *no communion*, with the (*b*) soul that sins. The fleshly mind is eternally dead to God. Sin is of the flesh. He who sins is of the flesh, and such a soul will be eternally dead to God. What atonement can the man make who sins for his sins? He can die and in death make atonement through having paid the penalty, says one. Truly, but having met death because of that atonement, wherein is the reward of that atonement? There can be none, because the atonement would cease to be an atonement if it was rewarded with Life, because death and not life is that atonement. All men being sinners, they are under condemnation; the condemnation being death, and the penalty for sin being death, and the only atonement

(*a*) John xii. 32. (*b*) Rom. vi. 23; Ezek. xviii. 4.

that the *sinner* can make for sin being death, — that is, banishment from God, — he will forever be banished from God because of that atonement. As frequently stated, sin being of the flesh, and the fleshly or carnal mind being forever debarred from the Place where God is, man as a sinner will be forever debarred from the presence of God *because of that Mind's Carnality, occasioned by his sin.* He can never escape that banishment of himself, because his sin is the cause of that death, and, abiding in him, will forever keep him separated from his God and *confined to the* CARNAL ESTATE. His banishment from God does not remove that sin, because that *sin still remaining, is the cause of that banishment.* The criminal who has committed some crime and has his life taken on account of it, has paid the penalty which the law imposed, but having paid the penalty he is eternally dead. He has made the atonement which the law requires, but his existence terminated with the atonement. His ceasing to exist is part of that atonement, and it would not be complete, and the penalty would not be paid and the law would not be fulfilled if he did not forever cease to exist. Thus the Law doth condemn the carnal to eternal destruction from the face of God. Sin being of the flesh, and man having sinned, man has surrendered his soul to the flesh, is under condemnation of the Law because of that offense or that oneness with the flesh, and to fulfill the law must be eternally separated from God, because the Law is *inexorable* in its infliction of the penalty *on the flesh.* In Righteousness the Law doth condemn all flesh (from out of which comes evil) to eternal separation from Him in whom all Law is personified.

The criminal who pays the penalty and fulfills the exactions of the law with his own life, can have no hope of life, *because the penalty demands his continued death.* So it is with the soul that sins and is dead in sin. Death is the penalty exacted by God for sin, and for him who has thus paid the penalty there can be no hope, for that penalty demands that soul's continued death. As long, therefore, as man seeks to pay the penalty himself for his sin, just so long will he be con-

demned to banishment from God. The sinner in this life is just as much banished from God as he will be in the next, but living in a natural world and surrendering his soul to their attractions, he does not realize, or grasp, or know his condition or what that banishment means. The fires of the Earth, of the earth's elements, he knows, but he fails to grasp the truth that this fire which is an inexpressible torment to the fleshly or natural man is but the *finger*, the *signboard*, the *Shadow*, pointing the way to the (*d*) *Consuming Fire of the Spirit World*, even God, before whose (*e*) Righteous Coming a world shall be on fire.

Christ, who was without sin, having taken upon Himself the Sin of the World and paid the *penalty* for that sin *in* the *death on the Cross* and the (*f*) *complete banishment of Himself from the presence of God*, at once becomes the WAY by which all sinners may be made Free from the Law and its Condemnation, and escape the banishment from God which is the penalty for sin, or the penalty for sin which is banishment from God. If Christ had Himself been a sinner, He could not have paid the penalty for our sins, for His death would have been but the payment of the penalty for His own sins, and as that penalty demanded His continued death, there could have been *no Resurrection from that death*. His sinlessness was an absolute necessity to His own fitness as *The atonement of the World* for Sin. His absolute *freedom of will* to *Sin, had He so chosen*, was also necessary if He were to answer for *man's* freedom of will. His *bearing our sins upon the cross* was an absolute necessity if *He was to be* OUR *atonement*. He who was sinless, having paid the penalty for our sins, we who were once sinners lay hold on Him in whom there is no Sin, and finding our atonement already made (which we, being dead in sin, were powerless to make), and the penalty paid (which we could not pay and live), we find ourselves without sin, free from its curse, which is death or banishment from God, and Alive in Christ Jesus, who, being alive in God, maketh us alive also.

(*d*) Heb. xii. 29; Luke xii. 49. (*e*) 1 Cor. iii. 13-15; 2 Thess. i. 8; 2 Peter iii. 7-12. (*f*) Matt xxvii. 46.

But how, says one, does the suffering and agony of Jesus atone for our sins? Did God demand of Jesus that He should take the place of Humanity and endure the awful agony of the Cross to propitiate God's wrath? Was God angry and full of wrath and hate and vengeance against Man, and that wrath could not be appeased or satisfied unless it was vented on some one? Was it as though God called Jesus before Him and said unto Him, "You see these people, this Humanity? They are *my children*. They are disobedient to me, their *Father*. I have determined to destroy them by casting them out into an eternity of punishment, for only in witnessing their agony, the agony of *my children*, can the *Father* in me, who has been outraged by their disobedience, find relief from that wrath which now consumes me." And then did Jesus say: "Nay, Father, *I*, your *Son*, love them; *I* do not *hate* them. Send me to the Earth; let me become sin for them. Visit all your wrath on me and let them go free." Oh, what a monstrous conception of the Infinite Father! From the uttermost depths of the Pit thou wert begotten! Hell did beget thee within its womb, and the Devil was thy father!

(*a*) "By which *Man* shall all the Earth be judged," says Paul, even the Man Christ Jesus.

(*b*) "Of him to whom much is given much will be asked," said Jesus.

"And that *servant* which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes."

(*c*) "Who will render to every man according to his deeds." etc., etc.

(*d*) "For the *Son of Man* shall come in the *glory* of His *Father*, with His angels; and *then* He shall *reward every* man *according to his works*."

God's wrath, then, was not appeased, for there still is wrath in store for some. "Yes, but for only those who do not

(*a*) Acts xvii. 31. (*b*) Luke xii. 47, 48. (*c*) Rom. ii. 4-10. (*d*) Matt. xvi. 27.

accept Jesus as their Savior from that wrath," says one. That is indeed the Supreme Truth of Christ's life and death, but it (His death) was not to appease His wrath, but to *manifest His love!* What a difference!

Jesus prayed that "if the cup could not *pass from* Him *unless He drank it,* then He would drink it." That is, this awful agony for the sin of the world *must be drank;* it would never pass away *until it was drank,* and with the *drinking of it would come the passing of it.* If He had refused to drink it here on this Earth, He would have been compelled to *drink it in the next!* The whole world, all Humanity, were before Him, reeking with the filth and debauchery and awful horror of sin. Much had been given Him. No Man ever in this life will ever attain to that Perfection of Soul and Body which was His. The Power and Wisdom and Truth of the Omnipotent was His. The Father in Him, living in Him as His Son, demanded of Him that, having received much, much must be given in return; that, having been made *God in the flesh,* He should *make God manifest to a Sin-cursed Humanity in the flesh,* and thus in His Supreme *Sacrifice of Self for Humanity* make manifest *God's love for Humanity,* and that God is *Love* and in Him can abide nothing but Love for *His children,* so that when the awful agony for sin comes upon those who are separated from God because of that Sin, and thus feel within their own souls God's *Hate for Sin,* they might look unto the man *Jesus* who bore that Hate for Sin to the uttermost for them, that they might see above and beyond that Hate for *Sin* which God manifested against them the *Infinite Love and Solicitude of The Father for them, His children!*

That when their tortured souls, writhing under the lash of an outraged conscience, and hearing that carnal mind in them, against which the wrath of God is Eternal, proclaiming itself as them, and that God is a God of Hate, and His wrath from everlasting to everlasting (which it is against the carnal mind), — that the spiritual mind within them (which is really them, but which is cursed because of that carnal mind, one with it,) may see the *true* God in Him, and see *that* God as their Everlasting

Father, and they His offspring, and the love that He (Christ) manifested the *Love of their Father for them!*

Oh, Christ could have refused to drink of that cup *then*, but how could He have escaped the *agony* when in the life of the next world the Sin of the World would have pressed in upon His soul and He would have had the conscious knowledge that the world travailed in Sin because *He* had *known* the *Way* and had refused to make that Way *manifest in His own life*, even that Way which is

Faith in God as the Infinite Love,

that others might, seeing His Life and His Sacrifice, see God the Father in Him, and thus seeing the Father made manifest in Him as the Son, learn to love the God thus revealed in Him, and thus loving Him (God thus made manifest) seek to *live the self-sacrificing life He* (Christ) *lived that they might be sons also!*

Oh, Christ could have refused to live that Life *then* which had the Cross as its portion, but how could He have escaped the *agony of remorse* (the Cross) which would have been His when He had entered into the next world and had become conscious that the world, *seen and unseen*, still groped in the darkness of Sin and Error because *He* had refused to *manifest* that Light (God) by *living* before all men that *Life!*

Thus Christ did die to save men from the wrath of God, but the saving is in the manifesting in the flesh a Life that all those living in the flesh might see that Life which He lived, and by *striving to live that self-sacrificing Life be saved from the banishment from God* in this life and in the one to come.

Thus Christ did atone for all men's sins, but the atonement was in the manifestation of that at-one-ment of His Life and the Father's, and opening up the Way of escape for all men who sin in that, seeing His Love as manifested in His Life and death (which was the sequel of that life), and seeing in that Love the love of the Father for His children, they may lay hold on that Love thus manifested and thus *faith* in God as the God of Love spring up in their hearts, and through this

faith which has sprung up in their hearts *lay hold of this love and appropriate it to themselves* and *thus* escape that banishment from Love (God) which can only be the portion of the carnal mind which *will not believe* that God is Love!

If, then, Christ could not have the cup to pass without making it pass in His drinking of it, and if the cup would have followed Him into the next life, and He would have been compelled to drink it with the consciousness of *personal Sin and disobedience*, which He did not have in the agony of the garden or the cross, how can *WE escape the drinking of that cup in the next life if we who know what that Life is and what is required to live it, refuse to live it in this life?*

How can we escape the awful agony of the separation from that Life which is God when the Spirit of Truth in Us testifies to our shrinking souls that *we knew* the Way, the Truth, the Life, and refused to *live it that others seeing our lives might seek to live the Way, the Truth, the Life also*, but that we lived a life in opposition to it and left that carnal life, that *seeking of self, and the things of this World, that life which is the lust of the flesh and the eye, as a guide to the blind!*

There is no soul so steeped in sin, be that soul on earth or in the Unseen World, whose sins Christ did not bear, whose sins were not atoned for, for Christ bore the penalty for sin, which is separation from God, to the *Uttermost*, thus making manifest the *Love of God to the Uttermost*—no sinner so vile as to escape that Love's yearning and solicitude. But this at-one-ement is in Christ Jesus, and not in us, and we can not receive the freedom from guilt which this atonement gives without first having faith in Him who atoned. This being true (that Christ died for all and thus atoned for all) there follows that if that soul, no matter how evil it may have been, will accept Christ as its Savior, it will at once begin to enter into a relationship with *God* THE FATHER that will testify to the freedom of that soul from sin and the penalty which that sin inflicts just in proportion to that faith. To accept Him as their Savior the first requirement will be a *belief* in Him as the Son of God, for only the *Son of God* can be without sin, and therefore able

to save. Having thus risen to a belief in Him as the Son of God, there must follow a belief in the Word which He taught. Believing the Word which He taught at once presupposes a belief in His ability to save you from the penalty of your sins and in His atonement for that sin. Belief in Him as the *Only begotten* Son of God would also presuppose the belief that the only way to become a Son of God as He was a Son of God was to *become like Him*. A being greater than Him would be impossible, since all greatness found their end in Him; a being less than Him can not be God's Son, for *God's Son* can not be the *less* to any other being. To become like Him it follows that there must be a renewal of the mind, which is the soul, in His likeness. It follows that if the mind is renewed in His likeness, the life He lived will be the life that you will live, for the life we live is but the reflection of the mind which controls that life and is it. You will then hate Sin and love Righteousness.

If, then, all men, both Jew and Gentile, Greek and barbarian, are under condemnation because of sin, and the penalty for sin is death or banishment from God, and the only means of escape from that death or separation from God is through Christ Jesus who in His death paid the penalty for their sins, Himself being sinless, and who in HIS LIFE made God manifest, and therefore did show forth in His life the attributes and the transforming of the Soul necessary to bring it into a correct relationship with Him which would save it from separation from Him, and who taught also by word of mouth, both of Himself and by the apostles through whom He spoke, The WAY by which all could escape that penalty, it becomes an *absolute* necessity that *all men* should have the Gospel of Christ Jesus, or Christ Jesus who is the Gospel, His Life, His Death, His Words, preached to them that they might lay hold by the (*g*) only means given on earth or amongst men whereby man can be saved, even The Word Christ Jesus. But (*h*) how can they believe on Him who is not a theory, a system, or a philosophy, but a *Personality*, whom they have never seen and of

(*g*) Acts iii. 12. (*h*) Rom. x. 14, 15.

whom they have never heard? How can they see Him unless you reflect Him in *your lives*, and *how can they hear unless* SOME ONE BE SENT *who doth already believe on Him?*

It has been said that the agony of Jesus in the garden was the shrinking of His soul through cowardice from the mere contemplation of His physical death. Oh, what a perversion of the truth! What a carnal conception of the depths of that tried and suffering soul! Not but what He suffered physical pain. Nay, more, the agony of that quivering flesh upon the Cross was the most intense that man has ever been called upon to suffer. No other nature but one like His could have experienced such agony, and there was never one like Him. His agony in the garden was the torture, to our sinful, and black, and polluted, and vile, and impure souls incomprehensible, of a soul absolutely pure, and holy, and clean, weighed down, and overwhelmed, and struggling under the tremendous burden of the Sin of the World. It was the far-reaching conflict which began when Humanity fell, and will end only when Humanity has risen. the one Great Battle which the Alpha and Omega of the World measures fought in that lonely and deserted garden with His soul for the battle-ground. Every incident of that One Great Battle of Humanity against Sin and of Humanity's suffering on account of that sin, your battle and my battle, your suffering and my suffering, the battle of each and every individual of the World from the beginning to the End of Time, the last conflict when the Earth and the firmament shall resound with the din of battle before the Eternal City, *each in their completeness as one Whole* met in His Soul in that night of agony and stamped the battle of that Night as the

BATTLE OF THE AGES,

the conflict of Good against Evil, of Truth against Error, of Right against Wrong, of Love against Hate, of Justice against Injustice. He bore within His own soul this awful conflict; the agony of the soul because of its sin, the agony of the soul because of the sin of others, the suffering and tears, and sor-

row, and shame of Humanity for sin, and because of sin from the foundation of the heavens to their disappearance as does vapor, He bore to and upon the Cross, and from that lofty spiritual elevation He looked down the stream of Time to the end, and swept within the horizon of His vision all sin, and all crime, and all suffering, and bore it all within His own soul, and drank to the depths that awful cup which had as its climax the (*i*) LOSS OF THE CONSCIOUSNESS OF THE ABIDING LOVE AND MERCY OF GOD, that in this, His suffering Sacrifice, there might be found the (*j*) *fullness* to which *all* things attained in Him, that in the agony of the despairing soul for Sin He might excel, and *enduring the agony to the uttermost have made atonement for the vilest sinner;* and having thus endured all this conflict, even to the culmination of that (*k*) great conflict which shall encompass the Soul of Humanity, even the (*l*) City of the Saints, when the Devil shall be loosed a little season, and he and his angels shall make war on the children of the kingdom; when the evil of men's lives, even those mind forces which were the prompting cause of those evil lives, shall be made manifest to the soul of man, and shall claim that soul as its own; when the books shall be opened, even the story of men's lives written upon men's souls, ineffaceable except by the hand of the Omnipotent God; and when all (except those who *believed* in Him, and who sought and strove for and obtained *His Righteousness* because of that *belief*, and who because of that Righteousness received an inheritance in the (*m*) *first* Resurrection, and whose *abiding faith* in Him made it impossible that they should have any fear of Satan, or his angels, or that they should feel the power of the second death, (*n*) which is the *complete severance of the Evil from the Good in Man's Soul*, and the casting out of the Evil, for there could be no sin in them who had attained His sinless condition, and they could not reign with Him unless they were without sin,) shall feel their sins weighing down upon their souls with pitiless energy, and shall feel in their

(*i*) Matt. xxvii. 46. (*j*) Col. i. 19. (*k*) Rev. xx. 9. (*l*) Rev. xxi. 2. (*m*) Rev. xx. 45. (*n*) Rev. xx. 13-15; Matt. xiii. 41-49.

own souls God's wrath for sin, and shall feel that there can be no hope for them, and shall agonize of soul because of their *part* in the *second* death, which means *eternal separation from Life*, and shall cry unto Him in the stress of their agony, — then shall He appear unto them because of that *developing faith* which prompted that cry unto Him, and the agony which He endured on the Cross *transcending their agony*, which was the penalty for their sin, which He paid, *shall proclaim to them the atonement already made, which they are powerless to make*, and He shall separate that which is Evil from that which is Good, even the carnal mind which is of the flesh and is enmity to God, from the spiritual mind which is in harmony with God and is His child, (this separation causing the (*o*) eternal death of the carnal mind which is enmity to God,) even as He in the death of the fleshly body was *forever* freed from the Evil of the flesh and the *agony* which that evil caused, and as His soul was resurrected from the grave and death to live no more with the flesh, but eternally with The Word, to live no more as flesh but as Spirit, to be no more in contact with the flesh, but eternally in contact with God, to be no more tempted by the flesh, but to be eternally upheld by the Spirit, to endure no more sorrow or suffering or anguish of soul, which is of the flesh, but to encompass within His own person eternally the joy, peace, and happiness which is of God, so shall the soul of Humanity be freed eternally from Sin and its curse (which is death or separation from God), and having obtained the resurrection to eternal life through the separation of their souls from the evil that was in them, they shall enter into the possession of that incomparable joy of being which is of God and is God, and being like Him shall be forever with Him.

Oh, the awfulness of that struggle in the garden! The agony of it! The misery of it! The terrible loneliness of it! The isolation from all sympathy which was a part of it! The hunger for sympathy which grew out of it! Oh, that a kindly hand might clasp His, a loving voice speak a word of cheer to that fainting heart, a look of sympathetic emotion encourage

(*o*) Matt. xv. 29.

Him. In His agony, His *human agony*, that *Humanity within Him turned unto Humanity for sympathy*. Oh, the pleading for human sympathy that must have been written in that quivering lip, in those eyes in which were mirrored the sadness of His soul, in that suffering countenance penciled with the tears of anguish for the world's sin! His soul yearns with an inexpressible yearning for the sympathy of those who had become dear to His humanity; His soul cries out for that sympathy; heavy laden, faint, weary, suffering, He comes unto them — They Slept! ! !

He wakes them; they, wearied with their own exertions of the day, and thinking of their own comfort, saw not and understood not. Again and yet again He returned unto them. They slept! He had chosen them — they knew He loved them — they had sworn allegiance to Him, and one had testified that though all the World forsook Him yet he would not forsake Him; yet when He needed their sympathy the most they slept, unmindful of His agony, and when He hung on the Cross all the world forsook Him.

"His disciples slept!" Oh, the pity, the infinite pity of it all, that none were there to clasp His hand in sympathy or say one compassionate word!

To-day He agonizes, and His lamentations and sighs, and the groans from His suffering soul rend the sky. The Son of Man hungers for bread for soul and body! Where are those who have sworn to minister unto Him? The great soul of Humanity throbs and pulsates and lies prostrate with its being tortured and racked by the enemy of mankind! Where are those who volunteered for its defense? Oh, the Son of Man wanders, weary and heavy laden, buffeted and scourged, and spit upon by the rabble, with the Despair of Centuries in his heart and the agony of a Gethsemane transfiguring his countenance! The poor, God's children, His brothers, look out upon a world pitiless, indifferent, asleep; their bodies hunger for food, their children cry aloud in their distress; in the faces of their loved consorts, they see the misery which is but a reflection of the misery in their own hearts; they reach out,

groping in the darkness, for the Food that nourished both soul and body; they seek, but find not. Footsore, heartsore, famishing in body, famishing in soul, hungry, despised, forsaken, despairing, seeing no hope for the body, ignorant as to mind, indifferent as to soul, without means as to one, inclination as to the next, or desire as to the last, they struggle against the *Greed for Gain* of others, which becomes their Nemesis. *They come unto His disciples* — they who have sworn to feed the physically hungry, the physically naked, the physically sick, the physically fatherless, the physically distressed, let it be from whatever cause, that they *might the more easily make them comprehend Him who came* IN THE FLESH and *ministering unto the* PHYSICALLY *distressed made manifest that He was indeed* THE SON OF GOD and able to minister unto and heal the *spiritually naked, the spiritually sick, the spiritually Fatherless, the spiritually distressed, let it be from whatever cause;* that they might the more easily look from that which they can see and know, and which is comprehended by the natural man, to that which lies back and above, and is comprehended only by the spiritual man (ONE *with the natural or carnal man);* that they might *look from the Christ which they could* SEE *with their* NATURAL *eyes and* UNDERSTAND *with their* NATURAL *minds* as *manifested in the lives of His disciples,* to the CHRIST WHO IS SEEN BY FAITH ONLY. They found them —— Asleep.

The Church Register is full and running over with names whose owners are pledged, in the Name of Him whom they profess to serve, to fight Wrong wherever found, to make war against Evil, no matter what its environment, to (*p*) stand up for Christ in this terrific Combat, though father, mother, wife, child or friend forsake him. Before this vast army there march in awful array the drunkard, the harlot, the thief, the libertine, the maniac, the starving child, the naked orphan, the homeless widow, the outcast, the toiling and yet despairing mechanic, the vile, the low, the debased, the wretched, the maimed, the halt, the blind; want pictured in the faces of some, crime in others; wasted manhood or womanhood in

(*p*) Matt. x. 37.

others, lust and greed in others, despair in others, yet beneath it and reaching out from under it the awful yearning of the Son of Man for — Help.

How long, O Lord, how long shall thy children sleep?

With the graneries of the nation bursting with grain, why should any man hunger? With clothing rotting on the shelves, why should the *innocent child*, suffering because of its condition which it did not create, shiver from the chilling cold? With potatoes rotting in the ground because of their superabundance, why should any one go hungry to bed? With mills standing idle and honest men hunting work that they may provide for their own, why is the hum of machinery no longer heard and the starving idle daily recruited?

The names of the Register — oh, they are a vast army! Did ye not know that the name of the Spirit of the Master whom ye have sworn to serve and whose Life ye do profess to want to make your own, was "Sacrifice"? Sacrifice of Self! Sacrifice of Self that the World might be blest!

How long would the cry of hunger be heard in our land if Christ's Spirit ruled His disciples? Where would you find the orphan without a home or the widow weeping over her fatherless children? In what place would you find the tenement reeking with filth, within whose vile shelter would be found outcast progeny of outcast parents? Not a day if Christ's Spirit ruled His disciples. How long would the saloon, the beer garden, the vileness which now permeates the stage, the spiritual wickedness in high places exist, if His disciples could but see His agony and witness His sorrow? Oh, if they would but Awake! Cast out that Spirit of the night, that Son of the bottomless pit, that child of the shameless harlot, that child of the Devil whose name is Greed, and who is eternally engrossed with Self; open wide the door of thy heart to Him whom thou hast pledged thyself to serve; feel within thine own soul some of the sympathy for the Son of Man which He felt; take thy stand in His Name, which is His character, and help thou indeed to establish that Kingdom on Earth which now lieth at the door. God is not deceived.

Every saloon, every brothel, every house of harlot, every dishonest official, every bribed legislator, every thief, drunkard, suicide, homeless child, crowded tenement, filthy den, social outcast, shall stare you in the face before the judgment bar of God and demand of you your part in it and them. Where do you stand? What are you doing to cast out these evils and bring in the reign of the Master who hung on a tree?

Oh! if this army would but cast aside the carnalism which doth stupify them, — if they would but lay aside thoughts of self and think of Him who, as the Soul of Humanity, agonizes to-day, — if they would but BELIEVE in Him whom they profess to believe, they would make that belief shown in a LIFE!

For He is not a theory, nor a system to subscribe to, nor a philosophy to teach, nor a theology to grow confused over, nor a set of dogmas or formulated ideas or written Creeds to express approval of and indorse by giving to them mental assent, but a Life! a Life given Personality — a Life given Personality in the Flesh, and we as His disciples *must* show forth that *Life* or we are *none of His*. If we believe in Him, we will show forth that Life, and if we say we believe in Him and show not forth that Life, we are (*q*) liars, and God will judge us for that lie.

God hath appointed a day when the beast shall be taken, *even that carnal mind*, and it shall be cast out into outer darkness, that the spiritual mind shall enter in, and His people possess the Earth, and with him shall go that false prophet which is the outgrowth of that carnal mind, and *one with it*, and all they who are one with that carnal mind shall be cast out with it, that the spiritual mind can enter in. Behold the day is at hand when God shall give the Earth to His children! Behold the day is at hand when God shall reign on earth in the hearts of His disciples! Behold the day is at hand when the meek shall possess the Earth! Behold the day is at hand when the last Great Battle shall be fought on Earth preceding

(*q*) 1 John ii. 3-16.

the One Great Battle when Earth shall vanish away and Time shall be no more!

God calls upon all His children, in the Name of His Sacrificed Son, whose disciples they are, to come out from amongst the children of the wicked one, to cast off this death which is the fruit of the carnal mind as regards spiritual things, and stand in the front of the fight.

Awake! Awake!! AWAKE!!!

CHAPTER XLI.

CHRIST'S COMING WILL REVEAL THE RICH.

Mark x. 23-27:

"And Jesus looked around about Him and saith unto His disciples, 'How hardly shall *they* that have *riches* enter *into* the *kingdom of God*.'

"And the disciples were *astonished* at His words. But Jesus answered again, and saith unto them, 'Children, how hard is it for them who *trust in riches* to enter into the kingdom of God. It is EASIER *for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God*.'

"And they were astonished out of measure, saying unto themselves, 'Who, then, can be saved?' And Jesus, looking upon them, saith, 'With *man* it is *impossible*, but not with God, for *all things are possible with* GOD.'"

Luke xii. 16-21:

"And He spoke a parable unto them, saying, 'The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods *laid up* for many years; *take thine ease; eat, drink, and be merry*.

" 'But *God* said unto him, *Thou fool*, this *night* thy *soul* shall be *required* of thee: *then whose shall those things be which thou hast provided?*

" '*So is he that layeth up treasure for himself, and is* NOT RICH TOWARD GOD.'"

Luke xii. 33, 34:

"*Sell that ye have and give alms;* provide yourself bags which wax not old, *a treasure in the Heavens that* FAILETH NOT, where no thief approacheth, neither moth corrupt.

"*For where your treasure is, there will your heart be also.*"

Luke xvi. 20-31:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass that the *beggar* died, and was *carried by the angels into Abraham's bosom.* The rich man also died, and was *buried*; and in hell (the grave) he lifted *up* his eyes, *being in torment*, and seeth Abraham *afar off*, and Lazarus in Abraham's bosom. And he cried and said, 'Father Abraham, have mercy upon me and send Lazarus, that he may dip the tip of his finger in *water* and *cool my tongue*, for I am in *torment* in this *flame*.'

"But Abraham said, 'Son, remember, that thou in *thy lifetime* received thy *good* things, and likewise Lazarus *evil* things, but now he is comforted and thou art tormented. And besides all this, *between us and you* is a *gulf* FIXED, so that they which would pass from *hence to you* CAN NOT, *neither can* THEY *pass to* US *that would come from thence*.'

"Then he said, 'I pray thee, therefore, father, that thou wouldest *send him* to my father's house, for I have five brethren, that HE *may testify unto them*, lest they also come unto this place of torment.'

"Abraham saith unto him, 'They have *Moses* and the *prophets;* let them *hear* them.'

"And he said, "Nay, Father Abraham, but if one went unto them *from the dead*, they will repent.'

"And he said unto him, 'If they *hear not Moses* and the *prophets*, neither will they be persuaded, though *one rose from the dead*.' "

Luke xii. 58, 59:

"When thou goest with thine *adversary* to the *magistrate*, as thou art in the *way*, give *diligence*, that thou mayest be delivered from him, lest he *hale thee to the Judge*, and the *Judge deliver thee to the officer*, and the officer *cast thee into prison*.

"*I tell thee, thou shalt* NOT DEPART *from thence till* THOU HAST PAID THE VERY LAST MITE."

Matthew xii. 40:

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the *heart of the earth*."

Acts i. 25:

"That he may take part of this ministry and apostleship, from which Judas by transgression fell, *that he might go to his* OWN PLACE."

1 Corinthians iii. 13:

"Every man's work shall be made manifest, for the *day* shall declare it, because it shall be *revealed by fire;* and the fire shall try every man's work of what sort it is. If any man's work abide, *which he hath built thereon*, he shall receive a reward. If any *man's work shall be burned*, he shall *suffer loss*, but *he himself shall be saved*, yet so *as by fire*."

2 Thessalonians i. 6-9:

"Seeing it is a *righteous thing with God* to *recompense tribulation to them that trouble you;*

"And to you who are troubled rest with us. When the Lord Jesus shall be revealed from Heaven with His mighty angels, in *flaming fire* taken vengeance on them that *know not God*, and they that *obey not the Gospel of our Lord Jesus Christ*.

"Who shall be punished with *everlasting destruction from the* PRESENCE *of the Lord and from the* GLORY *of His power*."

Hebrews xii. 29:

"For our *God* is a consuming *fire*."

1 Peter iii. 17-19:

"For it is better, if the will of God be so, that ye *suffer* for *well* doing than for *evil* doing.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to *death in the* FLESH, but *quickened by the* SPIRIT. By *which* (Spirit) also He went and *preached* unto the *spirits in prison.*"

John x. 2-5:

"But He that entereth in by the *door* is the Shepherd of the sheep.

"To Him the porter openeth; and the sheep hear His voice: and He calleth His *own sheep by name,* and *leadeth* THEM *out.*

"And when He putteth forth His *own* sheep He goeth *before them,* and the sheep *follow Him;* for they *know* His voice.

"And a stranger will they *not follow,* but will *flee* from him, for *they* know not the voice of strangers."

2 Peter iii. 7:

"But the heavens and the earth, which are now, by the same Word are kept in store, *reserved unto fire* against the day of *judgment* and *perdition* of UNGODLY MEN."

Revelation xiv. 20:

"And the wine press was trodden *without the City,* and blood came out of the wine press, even unto the horses' bridles, by the space of a thousand and six furlongs."

Matthew xxv. 41:

"Then shall He say unto them on the *left hand, 'Depart from me, ye cursed, into* EVERLASTING FIRE, *prepared for the devil and his angels.'* "

As has been frequently stated, in what has gone before, man's soul is a dual entity, composed of flesh and spirit, or body and mind. This dual entity is not manifested in a dual-

ity of persons, but, to the contrary, in a dual oneness. This dual oneness is made alive by the Word. *Mind* being made *one* with the *flesh*, we have *mind as flesh*, or, in other words, the fleshly mind. This is called the carnal mind or mind of flesh, and knowing nothing beyond the flesh, it disbelieves in anything beyond that which the flesh can know. It can not believe that there is such a thing as Spirit, or a spiritual country, or a life other than the life of flesh. To speak to it of the mind as Spirit is to (*r*) excite its ridicule, for it knows the mind is flesh, and that is all it can know. It can not believe that any excesses of the flesh can be injurious to the spiritual body, not believing in its existence. It can not believe that any excesses can be injurious to itself. The animal, which has but this one mind, has not, therefore, been given that freedom that belongs to man, but has been placed under the control of certain laws of being that prohibit those excesses. Otherwise his license would be to him a fatal liberty, and would result in his extinction. Many men, thus controlled by this same disbelief in spiritual things, and *lusting after these excesses*, and having been given freedom of will, cry out for license to commit these excesses in the name of "personal liberty"; a cry under which hovers every demon of debauchery, licentiousness, blasphemy, crime, irreverence and lust.

The consciousness of a world above the animal world, a Force different from natural forces, a Being different from human being, is perceptible to the mind of man only. This mind is the spiritual mind, and is nothing more or less than mind in *conscious* and loving touch with the Truth or Lord God the Word. We distinguish between the affections of this dual oneness of mind in the same way. The mind is spirit. This spirit took on *life* and *being* at the *same time* that the *flesh* took on *life and being*. *There was no spirit* or *mind of Man until the flesh took on life as Man*, there was no *flesh living as Man until the spirit took on life as Man*.

If the Mind, which was Man, and which became flesh, had had no other environment than that which the flesh gave

(*r*) 1 Cor. ii. 14.

it, Man would at death cease to exist. But the *Idea* which *lived* in *God* as *God* was to raise up unto Himself (God) a Son, and since *Man* was the *Mind* predestined and foreordained to be that Son, he *lived* and *moved* and *had* a *spiritual* existence in *God* the *Father* because of his connection with that Idea, even the Idea to make him the Idea made manifest in a Son. For this reason he was endowed with a Mind, which is him, which *lived* not in one world, but two, — not only in the world of matter, but in the world which hath God who is Spirit as its Kingdom. Without this connection with the Idea Man would be no more than the brute, and would perish with them. *It is therefore not because the mind is spirit that Man (Mind) receives life after the death of the natural body, for immortality is not inherent in Mind of itself, but because that mind, which is spirit, is in* CONSCIOUS TOUCH WITH THE WORD, *which is Spirit, and in whom is* IMMORTALITY.

It will be seen, therefore, that the difference between the animals and man lay in this, that whereas the animal mind could receive only the truth as it related to the natural world. man, although living in a natural world as a natural man, and therefore in conscious touch with it, was also in conscious touch with another world, which is Spirit. He was a *natural man*, and not a *spiritual man;* he SAW *first*, therefore, the *natural, then the spiritual.* This man's (Adam's) mind was, like all men's minds, both carnal and spiritual. It stood at equipoise within itself, with itself, knowing not itself. When the truth came to it, it, being in touch with spiritual things, heard it; when the lie came to it, it, being carnal, heard it. Belief and Unbelief waged a war within it (his mind) — belief in the carnal mind being unbelief in the spiritual mind; belief in the spiritual mind being unbelief in the carnal. Being a natural man, a natural being, a man of flesh, he believed the carnal and fell. The spiritual man began to *know himself*. He began *development*.

The affections of the spiritual mind, or soul, or man, are always fixed and centered on spiritual things. He loves them, strives ever after them, and will never find peace until he

attains them. The things of the carnal mind are to him a shame, an agony, a torture. He loathes and hates carnal things just in proportion as he knows them. It is *impossible* for the *spiritually-minded man* to be intemperate in any of the things of this life, because *his affections are not fixed on them, but on things above.* You will, therefore, see how impossible it would be for the *spiritual man* to beseech the Legislature or law-making power for the saloon, the gambling table, the race track, the slot machine, the open Sunday, the prize ring, the harlot's den, because his mind does not lust after these things. The spiritually-minded man will never sign a petition for a saloon, because he will so abhor the evil that is the outgrowth of saloons that he can not permit himself to have any part in such a traffic with human souls. He will never have to go to the saloon to *cheer his soul*, which is his mind, because his mind will receive comfort and cheer from that which is *above, with which his soul is in touch*, and angels will bring their exhilarating messages to him. It is the carnal mind — the flesh, in other words — that betrays man and leads him into these errors of judgment and of life.

The carnal man never can have faith in the Truth. To him that which is good to the eye and palate should be eaten. Whatever the flesh craves, that give it, says the carnal mind, for the flesh is what the carnal mind is. It is the spiritual mind that comes into contact with all truth as it relates to natural things; it is the carnal mind that seeks to appropriate them entirely for carnal purposes. The spiritual mind would seek to use them to heal the Nations and to alleviate their misery. The carnal mind seeks to use them to destroy the nations. Wines, liquors, drugs, opiates, which are given for *man's benefit by an all-wise and merciful God*, are taken by the carnal mind and used to overthrow man. The two minds are diametrically opposite to each other in all things, like the sources from which they come. *Each partake of the nature of their source.* What one loves the other hates, and *vice versa.* But it is always the (*s*) spiritual mind that lays hold of these

(*s*) Mark xvi. 20; Luke xxii. 21; John xiii. 26.

truths, the carnal mind that perverts them to his own understanding and uses.

It would be impossible for the spiritual man to sell liquor. It would be impossible for him to indorse or encourage the doing by some one else what he could not permit himself to do. He could just as easily commit murder as to sell liquor. It would be impossible for him to lie, to steal, to swear, to commit adultery. They are all in antagonism to that Holy Spirit with which it is in touch. These are the things the carnal man loves. He hates only that which would prevent him from doing these things. He *hates*, therefore, the *spiritual* man.

It would be impossible for the spiritual man to accumulate great wealth or to keep it. This is the work of the carnal man. These things he loves. They are of the Earth, and he is tireless in his pursuit of them. For this reason and in response to his carnal nature, he reaches out for all things of earth with selfish hand. (*t*) Spiritual things are a mystery to him. He knows them not. He therefore desires them not. He knows what it is to hunger and thirst after the possession of carnal things, and seeks to satisfy that hunger with all the power vested in him. These things are his (*u*) god; he knows no other; he is a living example to spiritual professing man, that is, the Christian man, in his pursuit of them. These being his god, he is not satisfied with modest surroundings, and necessary conveniences, and daily bread, but adds possession to possession, never finding that spirit gratified or satisfied. The more valuable the thing is from a carnal or worldly standpoint, the more he seeks it, and the more rigid and sure he makes his laws to protect him in the possession of it. He held flesh in bondage until the spiritual man gained that strength which declared all men free; he brought under his own personal dominion, land, and called that his, at first, which *might* gave him. As the spiritual man grew in knowledge of God who is the Law, the carnal man, seeing that Law with his carnal eyes, and therefore seeing the Law not at all, but only his perverted conception of law, made laws to protect

(*t*) 2 Cor. i. 18; ii. 14. (*u*) 2 Thess. ii. 4.

him in the possession of that for which his mind lusted. Thus, also, perverting to his own perception the truth contained in the Law that of the cohabiting of the sexes should man perpetuate himself, he held women as slaves, or property, solely to pander to his carnal nature. Money being the means given by which commodities could be exchanged with least friction, and Gold being the highest standard of money, and therefore the most precious and the most sought (*v*) since it represented to the carnal mind more of carnal things than all else, the carnal man has sought it with inexhaustible energy, and his every endeavor is to protect himself in the undisturbed possession of it. The carnal mind, being *one* with the spiritual mind, perverts the truths which the spiritual mind receives to its own understanding, and understanding no possessions but those of the Earth — that is, carnal ones — is relentless and merciless (for that is his nature) in pursuit of them. He understands nothing else because he is in touch with nothing else.

The spiritual mind is in touch with the Word, and the Word teaches Love for Humanity — Sacrifice for Humanity — Sympathy for Humanity. *No man can have these attributes of mind, — which are the attributes of all minds which are in touch with the Word, and which were begotten by that Word, — and accumulate or keep wealth,* because on every hand is a Lazarus, with his sores mutely appealing for that help and assistance which this sympathy will be sure to bring. It is impossible that the spiritual man, the man whose soul is in touch with Christ Jesus, shall be a rich man as long as one human being on the face of the Earth has not heard of Jesus, or as long as one human being on the face of the Earth is hungry for food or naked for need of clothing. It is impossible that the spiritual man shall hoard wealth as long as one orphan child is without a home or one widow without a fireside. It is impossible that the spiritual man shall hoard wealth, or that a church corporation should be a spiritual church, with Christ's spirit dwelling in it, or the hearts of its members, who counts its possessions by the millions and from whose long row of tene-

(*v*) 1 Tim. vi. 10.

ment houses the needy are turned away; as long as one man or woman or child is sightless, or lame, or halt, or diseased, and is without medical attentions and comforts because of the lack of means to procure them. It were easier for a camel to pass through the eye of a needle than for a rich man or that rich corporation to enter the kingdom of Heaven.

The carnal mind, true to its mission, has sought to mislead the soul of man by teaching that the parable of the rich man and Lazarus related solely to the Jewish Church and the casting out of the Jews and the acceptance of the Gentiles. Many a soul, reveling in its gain, has been lulled to repose through this interpretation.

One of the gates of the city of Jerusalem was called the "Needle," and was so low that camels *heavily loaded* could not enter, but were obliged to *stoop* and *unload* their *burden* before they could enter in at the gate. It stood as the illustration of the straight and narrow path which one must walk in if they are able to enter in at the gate. It appealed to Christ's mind because of its exact imagery of the truth which He sought to teach. Moreover, the illustration was so far-reaching that the hearers cried out, "Who, then, can be saved," which would not have occurred if the *truth*, of which the illustration was the imagery, *left any hope for the rich man.* The camel could not enter through the gate without leaving his burden without the gate. The rich man *can not* enter into the gate of the Eternal City, *even God who is that City, without leaving his* CARNAL *mind and its load* WITHOUT THAT GATE *and being emptied of it.* This it teaches, but it teaches MUCH MORE. The camel can not enter through the eye of *a* needle, and *neither can the rich man or carnal mind* (FOR THE MAN IS THE MIND, AND THE MIND IS THE MAN) EVER *enter into* the *Kingdom of God or the Kingdom where God is.* THE INHERITANCE OF THE (*w*) CARNAL MIND IS ETERNAL BANISHMENT FROM GOD.

The carnal mind looks on the suffering of his fellowman with heartless eyes and continues to amass his wealth. Riches — that which pleases the carnal eye — he loves. For these he

(*w*) Rom. viii. 6-8.

sacrifices the spiritual mind, and the sympathy which it arouses in his soul he suppresses. These are his treasures. On them his soul is fixed. For them he denies himself, endures hunger, toil, deprivation, danger, death. He turns but an unwilling ear to the cries of that spiritual mind within him which hears the cries of the unfortunate and the oppressed. Sometimes the spiritual man triumphs for a moment, the onward sweep of that soul to the fires of wrath of God is checked for a moment; their fury is tempered in a degree, by the gift of a little of that wealth. God sees the little he gives, which requires no sacrifice but the suffering of the carnal mind, and He notes what he retains. (*x*) Just as surely as that which he gave, if he gave it in the spirit of Christ, and not to be seen of men, will be remembered to his benefit, so surely will that which he retained be remembered to his condemnation. For that which was given, if given in the Name (which is the character) of Christ, knits that soul to and shall forever keep it in *touch* with Him, and that which was retained was at the behest of the carnal mind, and shall forever keep the carnal man in touch with carnal things. Wherein the sacrifice to the man who gives one million and retains six? Wherein the sacrifice to the man who gives six millions and retains one? Wherein the sacrifice to the man who gives his millions and retains his several thousands? God will have *Sacrifice* of the carnal lusts. *God* shall judge that man and his gift. In the light of the *truth*, even the Light of His own knowledge, from which no emotion, motive, or sentiment is hid, shall his acts and our acts be weighed and judged. (*y*) How precious in the sight of the Lord the widow's mites! No palsied limb, or sightless eyes, or homeless family, or fevered body, or starving wretch, or den of crime, to rise up before her in the day when she shall stand before the Judge, (to her no Judge, but a Savior,) and come between her and His Peace and Love and Mercy. No consumptive cough, or naked children, or pinched faces, or mother weeping over her fatherless children, to cast her out from heaven and into the fire of the wrath of the God of *Mercy* and

(*x*) Luke xii. 45-49. (*y*) Mark xii. 42-44.

Love and *Compassion* and the eternal banishment from His presence.

Who can think of Jesus (Jesus, whose every breath was a sigh for the sorrows of others which oppressed Him, and whose every heart beat was a groan for the misery which met Him on every side,) as a man of wealth, with all the misery of Palestine, the paupers, the lepers, the lame, the halt, the blind, blocking His way, and beseeching His help. (*z*) In the wilderness He hungered and yet used not His power to appease or minister to that hunger, but in the wilderness (*a*) He made bread out of the atoms and fish out of the elements to minister to those whose hunger called forth His sympathy. That which He had He gave them. (*b*) Upon Himself He took their infirmities and within His own tender heart (*c*) wept sympathetic tears. The poor cry unto *You* for succor; the lame, the halt, the blind, the sick, the weary, the hungry, the naked, the heavy laden, wait upon your footsteps. Their lamentations pierce the heavens. Hear ye not their cries? The God *above* is a *just* God; *He* hears their groans, He sees their misery, He *notes their oppressors* and He says unto them, (*d*) "As they mete, so shall it be meted to them again;" and again, (*e*) "To whom much is given much shall be asked," which means both them to whom worldly goods and brilliant intellects are given and the Peters and Pauls.

The Life of the Spirit is in the Word. The Life of that Word is the Holy Spirit. The Holy Spirit has as its Being the Spirits of Power, Majesty, Truth, Wisdom, Justice, Mercy, Love. This Word and this Spirit and these Spirits were made manifest in a Personality. These were the Life of that Personality. None can enter into that Life, or the *Life of that Spirit*, whose Spirit or mind is not in harmony with it. Since the condition of the mind is the spirit of that mind, no mind can partake of the *life* of His Spirit, or His Kingdom, which is not in *harmony* with His Spirit. This harmony of man's soul with

(*z*) Luke iv. 2-4. (*a*) Matt. xiv. 15-21. (*b*) Matt. viii. 16-17. (*c*) Luke xix. 4; John xi. 35 (*d*) Matt. vii. 2. (*e*) Luke xii. 48.

His Soul, of man's Spirit with His Spirit, brings man into *conscious touch* with His Life, which is of *Heaven and not of Earth, of Spirit and not of flesh,* of *spiritual elements* and not *carnal elements.* This is the abiding place of the spiritual mind, and the nearer man's mind is in harmony with His Spirit the more His soul in this life and the life to come will partake of His nature or the *nature of His life.*

The life of the carnal mind is in touch with carnal things. The condition of the soul is the spirit of that soul; the carnal mind, therefore, having a carnal spirit, it will find its environment in the *Spirit of life in carnal things.* Thus the libertine, surrendering his soul to the lustful passions of the flesh, will find when he enters into the life of the Spirit, of the soul separated from the body, and no more flesh but Spirit, that that lustful mind is his personality, from which there can be *no escape,* it ever being present with him *as him,* and its presence with him as him making it impossible that he should enjoy that *likeness of nature* with Christ and God or *stand in their presence.* What is true of the libertine is true of the usurer, the oppressor, the man whose vast wealth is a testimony of his hardness of heart, the murderer, the thief, the busy-body, the lawless. For it was the *soul* within the man which was the inciter to these acts, and without whose consent these acts would have been impossible.

How, then, can that soul escape that banishment from God which the condition of his soul makes inevitable? How can he escape the awful agony of soul which will be his when the Christ shall appear to him in all his glory, surrounded by the holy angels, and the Truth in his own soul and the Justice in his own soul, *even God* (who is Truth and Justice) *in his soul* will testify to the justice of the casting out? Wherein his hope when his own soul, shrinking within itself at the consciousness of its own vileness, proclaims the justice of the separation from God, and seeing and realizing its own vileness sees the futility of its own atonement? As the Truth will proclaim to that soul the justice of that separation from God and the Peace His

Nature brings, so the Truth proclaims the *Justice of the Love* that made ready the (*f*) only Way of escape from that death.

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One lays down a hair. On one side is the (*g*) East, on the other side the West. The dividing line is so minute as to be hardly perceptible. One draws an *imaginary* line in their mind, the line having no existence in fact. On one side of it lies the East, on the other side the West, separated by an unseen yet eternal distance. The difference is not one of degree, neither is it one of distance, *but one of* POSITION, which embraces within it all distance and all degree of distance. Meeting each other at that imaginary line, separated by it, they each reach off into the Eternity of Space *forever apart.*

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The death to which Paul alludes is a death in sin — that is, the life of the spiritual man, or mind, being a life of Righteousness (which is right-thinking, right-living, right-doing, the result of *right being*, which is the outgrowth of a *belief* in the God of Righteousness and a love for Him,) and death being the result of the absence of this Righteousness, the death to the material world for that soul which dies without this Righteousness means an *absence of that life* which comes to the spiritual mind, a death to spiritual things, and therefore a *perverted comprehension of their teachings* and a *life to carnal things* because of its carnal mind. It is in fact a *condition of soul* that is the true essence of the life after death. To the soul who, dying to the natural world, finds his soul reposing in the bosom of the Savior, there can be no *spiritual* death, for the Savior is the *Life* of the *spiritual mind*. (*h*) In Him there is no sin, nothing of a carnal nature, no affinity with the carnal or natural world, and to the (*i*) soul that reposes in Him there comes by this communion (this being in touch with Him and *partaking of His nature* and the *Life that nature gives*,) a free-

(*f*) Acts iv. 12; 1 Tim. i. 15; John xiv. 6. (*g*) Psa. ciii. 12. (*h*) 1 John iii. 5. (*i*) 1 John iii. 6.

dom from sin, a freedom from the carnal mind which is sin, and a condition of soul that *lives on Eternally Above the Carnal Mind.*

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As the fleshly body dies because of the absence of the soul from it, so the soul dies because of the absence of the Spirit from it. Yet the fleshly body lives even after the release of the soul from it, but the life is *no more of the soul*, but of the *elements that constitute that fleshly body*. Therefore, while living its material self, in that the elements that constitute the natural or material world are alive in it with the *life of motion*, and through a process of *disintegration* resolves itself into the elements with which it is in harmony, and which is its body, so the soul of man, after the separation from the fleshly body, becomes a spiritual entity, and it enters into a state of being with spiritual things in *harmony with its own condition*, where the (*j*) spiritual disintegration of the evil from the good, the carnal mind from the spiritual mind, must take place before the soul can enter into that state or condition of soul which is one with Christ Jesus. As the struggle of death to the material world to the soul is commensurate with the tenacity with which the natural man holds on to life, so the struggle to escape the death of the carnal man (of the carnal mind) will be commensurate with the amount of carnal life there is in that soul, and the *agony will be in proportion to the strength of that carnal mind* Thus as some die a natural death, enduring all the agonies of an awful struggle, and others meet the same death as though passing into a peaceful sleep, so the soul cast out from God, because of its carnal nature which keeps it from having faith in Him, will endure all the agonies of the damned just in proportion to that casting out, while the soul which rests through faith in Jesus shall die to that which was carnal in its nature *without the conscious knowledge of any agony in that death.* The difference will be one of degree, and the degree will be gauged by Faith and the life or condition of soul which is one with that faith.

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(*j*) Matt. xiii. 43.

As nitrogen seeks nitrogen and is in affinity with it, as alkalies seek alkalies and are in harmony and affinity each with its kind, so the constituent spiritual elements composing the entity called soul will each find its environment in that condition of soul which is in affinity with those elements. The intervening barrier between the soul and spirit world having been removed, namely, the flesh, from which it has been separated and is no longer *one* with it, the soul will enter into such a relationship to God and *all other minds* as its life on Earth entitles it to.

The soul of man lives after its death to its body simply and only because of that in its nature which is *one with God*, who is the Life of the spiritual kingdom. It will partake of just as much of the nature of that Life as that Life is personified in it and it is personified in that Life. If carnality (which means the love of the things of Earth above the things of Heaven and not merely immorality, the height of carnality to the Savior's mind abiding in the rich and outwardly moral Pharisee,) ruled the soul here, after death carnality will *control* the soul also. It will hold as a *prisoner* that better nature which will be weak because it has not received the *food*, even the Bread of Life, on which it must feed to gain strength and grow. Denying the very existence of God in this life, it will deny His Existence in the next It will deny His Existence by denying that God as He Is exists.

As has been shown, the optic nerves, the nerves of the body, can take up only those vibrations with which it is in harmony. All others can not be received. So in like manner was it shown that the mind can only receive that idea or truth with which it is in harmony. This truth is evident in all things around you. The member of one political party finds it impossible to see things of a political nature as his neighbor of opposite politics sees it. Each sees the *same* truth, but *each seeing it from a different standpoint* or *position*, this position being the result of their mental *condition*, each gets an idea or sees that truth just as *opposite as their mental position is opposite*. So with the soul after its death to its material body. If its life here on this Earth has been given up to carnalism, when it enters the next life it can only *receive truths or ideas as they relate to the*

carnal mind, for that will be its condition and *from that position or point of view will it view all things of a spiritual nature.* Hence when it, the soul, sees God it will see God not at all, but only God as the carnal mind can see Him, and thus the soul, seeing God as the carnal mind only can see Him, will see God as a God who is Merciless, without Justice, unknown to Love, for God's *Hate is Eternal against the carnal mind and He is merciless in His manifestation of it!*

The carnal mind, controlling the soul, holds under as a prisoner that spiritual mind which gives life to that soul, hence that soul can not see God as the spiritual mind ever sees Him, even as the God of Justice and Mercy and Love. The more that spiritual mind begins to make God *known* to that soul thus cast out, the more that carnal nature in that soul will testify to that soul that these (love, mercy, truth, etc.) are *wanting in it,* and thus the soul will of its own self find itself cast out from that joy of being which can only be the condition of those in whom this carnal nature does not abide. It will be seen that the soul will be, if carnal, in that awful condition of which Insanity is a manifestation in this life. For the soul thus cast out and receiving truth and yet refusing to believe that truth, and yet knowing that that which it believes is not true, is like the insane man who *knows* that he is insane. The most awful condition that can befall the human soul. To *know* that that which you see you do not see, that that which you believe to be true is not true, that that which you seem to hear you do not hear, and yet to be unable to cast out the unbelief in the truth and receive the belief in the truth, is a condition of soul so horrible that the mind of the driveling idiot is happiness in comparison. This was the state of the rich man. His carnal nature received the truth that it (him) was cast out forever from God, that God's hate was eternal for it (him); his spiritual nature recognized the fact, the truth, that there were joy and peace and love and eternal mercy in God for those of like nature, but his carnal nature, predominating, by a lie, as in the beginning (for the truth that the carnal mind was eternally cast out was used to teach the lie that the soul that was suffering torment because of that carnality God

hated) taught that God had sworn eternal enmity against his soul.

In this life the soul far, far away from God, indifferent as to his own soul, careless as to the love of God, questioning and sneering at the sacrifice of His Son, ridiculing His followers who, being weak, often fail miserably in showing forth that Life, making merry over the warnings of His children, blasphemous, vile, low, carnal, altogether evil, is sometimes brought to a realization, sudden and sure, of his spiritual needs by some earthly calamity. The environment of the carnal mind after death in the Wisdom of the Love of God is made to serve Him and His purpose and bring that soul into a *conscious realization of the cause of that torment or of that environment which doth encompass his soul.* With the conscious realization of the cause of that environment will come the conscious realization of the *True Fire*, of which we see the (*m*) *Sign Board* in the fire of the natural elements, and which is the (*n*) Wrath of God for Sin. To it will come the knowledge of its separation from God, and no hope of rescue from that separation. For there is no hope for the carnal mind and no escape from that separation. For the carnal mind *will not believe spiritual things.* It *can not*, therefore, believe that there is a Way, even *faith in the True God, whom Christ made manifest*, by which the soul may escape that spiritual death, which is separation from God. The soul will see the joys and happiness which are being enjoyed by those who are free from sin and its curse. It can not appropriate them to its own self because it has no power, being held in subjection by the carnal mind. Between that soul and those joys will come the carnal mind, which is sin (since the spiritual mind and the carnal mind are still one, and will be until the spiritual mind becomes entirely free from the carnal as is Christ's); then between the soul and God come its own sins. It is true that it has but to believe in the Love Jesus manifested as God's nature from which it is separated, and accept Him as its Savior, and through *faith* appropriate to itself the atonement which He made and thereby receive the sinlessness which is a part of the

(*m*) Rev. xx. 10. (*n*) Rev. xix. 15.

at-one-ment, and by this means come out of that state of torment in which it is; (*o*) but having hardened its heart to every appeal of the Adversary, even the Holy Spirit, while it was in the Way with it, every rejected appeal of that Spirit hardening its heart, the result is that the soul has become so hardened in sin that when the Way is shown, the spiritual mind can not accept because of the overwhelming preponderance of the carnal nature which *will not believe!* (*p*) That soul can not come out from thence, from the prison into which it has been cast, from the thralldom of the carnal nature, until the agony of that soul has been so great as to bring about the *sickness unto death of the carnal man.* It will be seen, moreover, that *exact justice* will be meted out to all men.

The condition of the rich man will be the condition of all those who do not agree with their Adversary. *If the pleadings of that spiritual mind within you* (which is *One with the Holy Spirit, who contends with groans that can not be uttered)* which with sadness of heart and piteous voice entreats your sympathy and aid for the weak, and sick, and suffering, the homeless, the vile, the vicious, the widow and the orphan, the maimed, the halt, the blind,—if the pleadings of the Adversary *within you* that condemns the lie, the cheat, the swindle, the murder, the revelry, the drunkenness, the debauchery, the filth of your life, be not given attention and listened to and agreed with and its demands granted, the day will come when the Truth within you will testify against you before the Judge, even the Great Judge who shall judge all things, and the Judge shall deliver you to the officer, even your own guilty conscience, and it shall cast you out from the presence of the Father and in the fires of His Wrath shall you remain until the demands of the Infinite Justice, which is the Justice of Love, are satisfied. Give heed *this* day to the words which thine adversary is NOW speaking to thy rebellious soul, and in righteous life bring thy soul into harmony with Him only who can (*q*) save you from so great a condemnation.

(*o*) Heb. iii. 7-19. (*p*) Luke xii. 59. (*q*) Heb. ii. 2, 3.

Between the soul cast out and the soul alive in Jesus there is an impassable gulf. As the insane man, knowing his insanity, can not, even with knowledge, enter into that joyous state of mind which is the possession of the sane, and as the sane man can not enter into or be in touch or in any way be in harmony with the man with the insane ideas, each state being an absolute impossibility to the other, so it is impossible that the carnal mind should cross over to the spiritual mind or the spiritual mind cross over to the carnal mind, (*r*) for the carnal mind is enmity to the spiritual mind and always will be.

The wicked man, and *especially* the rich man, because of his excessively carnal nature, dying, will be poor in spiritual things which are the treasures of heaven, and rich only in the things of a carnal nature. Having little spiritual (God) life, it is *impossible* that such should enter into a close communion with God, who is the Source of all spirituality. *Of such* are they who refuse to preach the Word to the poor and with their heavy charges for sermons and their services make *merchandise of the Gospel* which is free. The poor man — that is, the man who is poor in the things of this life, but rich in the things of the Life to come,—must of necessity escape this separation from God and will at once at death enter into that joy of being which is the birthright of the child of God.

The insane man *sees all things through his own personality*, and his personality being unreal or unnatural, so are his conceptions. The soul cast out from God sees all things of a spiritual nature in the same way. Nay, *all* things, even of this life. Thus in the sexual relations he sees nothing but the gratification of his passion, refusing to believe that it was designed but for the one purpose and that to perpetuate the race; liquors he believes in as a stimulant and intoxicant, not being willing to concede that it was given but for a tonic and a medicine; he sees in cards, ball, billiards, the bowling alley, and all games, only a means to gratify his *greed* for the things of this world, finding no pleasure in them when used only to bring cheer and relaxation to the soul for which they are given; the theater to

(*r*) Rom. viii. 6, 7.

him is degenerate and worthless and unworthy of his patronage, if it does not appeal to and arouse the vile in his nature, being unable to conceive of (let alone patronize) the theater being given to develop and stimulate that which is pure and noble and to be prized in our natures. He can not conceive of a social system not founded on the competitive system, for without it he can not see any *gain for himself*, he not being able to see or know or comprehend that in the spiritual kingdom the "survival of the fittest" means the survival of Him in whom there is none of the spirit of greed for gain of earthly things.

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The Supreme Mind is God. He is the Supreme Being. All those that abide in Him as Him are this Mind and this Being Christ was and is God. There is no other God but Him. But Christ was and is God only as His spiritual nature is considered. Christ the Man had a beginning and an end. As a man he had a birth into Time, but death ended that existence of the Man. He as God could have had no end or have ever tasted death. Yet He made manifest Himself in that Humanity, which He assumed when He became man. To comprehend the Oneness which all individualities or spiritual existences have in the One Being as God let us look at the Law as seen in material things.

The individuality of every one to-day is the result of heredity and environment. We differ from each other as to form, feature and disposition, simply because we had different parents and a different environment. If we had *all* been born of the *same* parents and these parents' minds were always in the same condition exactly at each conception and birth, and we had the *same* environment, we would *all* have exactly the *same* form, feature and disposition. We would need no mirror in which to look to see our face or to know what we looked like, for we would see our faces and forms reflected in all around us. God is the Father of the *spiritual* mind. The spiritual mind is *God in Man*, hence is the Father living as man. The spiritual mind in man, then, is the Father living in His Son. God the Father, therefore, gives the spiritual mind (man) His Heredity. He is

the environment of the spiritual mind (man). He, therefore, gives us our environment. Having Him, therefore, for both our Heredity and our Environment, we must when *born* be just like Him. We will then have His Mind and His Spirit. We will then *live as the Father because we are Him, and we will ever live as the son because we were born of Him.* As the likeness of form and feature makes twins look exactly like each other, so likeness in *nature* will make all look like each other. Each one will look into the nature of every one else and see his own nature, yet while each will see in every one else his own nature, yet each will retain his own *personality* and *individuality*, for these will be the result of the *experience of each*, the soul having undergone this experience in its journey from its birth in the flesh as man to its birth in the Spirit as God. The experience of each will therefore give personality to each, and that personality will be different from every other personality because the *experience of each soul will be different from every other soul*, although the experience of each worketh together, under and because of the Wisdom of the Father, to give *all His children* exactly the same *nature*, even His nature. The soul when it enters into the next life will be recognized by its (*a*) *condition*, which will at once testify to the *experience it is undergoing*, and this condition will make manifest whether the spiritual nature, even the "Mind of God," rules in it, and therefore gives to that soul that Peace and Joy which only the soul that *abides* in God can enjoy or whether the carnal nature rules in that soul and gives to that soul the Woe and Anguish and Despair which is the heritage of those cast out from God, and which they only can feel. As the countenance here makes manifest the soul within, so will that soul in the next world make manifest its nature. While thus each one's personality will be recognized by its condition, that condition proclaiming that the spiritual man, even the Son of God, hath gained the victory in the warfare against the carnal man, even the Son of perdition, and hath freed its soul from him, or that the Son of perdition still holds sway in that soul, so also in that day when the Humanity as a

(*a*) Rev. xx. 4; xiii. 16-19.

Whole shall have attained to its birth as the Son of God, each one's personality will be recognized by the experience which each one has undergone in his *warfare* against that carnal nature which was of the Pit, and will thus make manifest what that carnal nature was and the nature of the warfare necessary to overthrow it, and therefore the *experience* which was *absolutely necessary* before it *could* be *overthrown*. Yet no *dishonor* or *shame* can or will attach to the soul on account of that warfare, for the *sin was not of it*, but of that carnal nature which was cast out and which was no part of it, but rather will that experience which all that can read in that personality and which gives it *individuality*, crown that soul with a diadem of honor and glory even as the scars on the face of the battle-scarred veteran testify in language louder than words to his battles. And as the scars of the veteran testify to his patriotism, and his obedience to duty and sacrifice of self for his home and loved ones and country, and his courage under the enemy's fire, so will that soul's personality individualized by its experience testify to its patriotism, and its obedience to duty, and sacrifice of the carnal self for its Heavenly Home and its Beloved and its Country, even God its Father, and to its Faith in its Commander, even God its Father, for whom it fought, and of its courage that nothing could break or overcome, and its faith in the Goodness of God, which ever grew stronger after seeming defeat. Every scar a crown. Every feature of that glorified face a benediction! Christ will be there, every feature of that beloved face telling the story of Gethsemane and Calvary's Hill, and we will know Him as Christ. Paul will be there with his story of his lashings and shipwreck and cross. Peter and John and Moses all there. The mother who agonized because of the wayward son, the son for whom the mother agonized, each will be there, their souls rounded and completed because of their experiences of that which was evil. Judas, with his face glorified with a light like that that shone on Calvary's Hill, and his own personality telling its story of anguish and its awful struggle to overthrow and cast out the carnal mind. So we will surely distinguish one soul from another in that world of spirit, and *all* shall be *known* by

all because of the individuality of each. Yea, more! For in that day when the Kingdom shall be returned to the Father, His Purpose having been fulfilled and Humanity having been born, His Son, Christ, will be seen as the Idea, even the Word, even God the Father living again in His Son; Paul as the Idea, even the Word, even the Father living again in His Son; Peter, Moses, Elijah,—Judas, begotten by His mercy which endureth for ever—all those who have lived on the earth from the begetting of Man by the fiat of the Word to the begetting of Man by the Spirit of the Word, will be seen as the Idea, even the Word, even God the Father living again as the Son, and God being their being and they being God from out of whom they were begotten, they can have no Beginning and no End; in them Eternity will abide, and their souls will reach back to the uttermost Past and forward into the uttermost Future.

The ties here are of the flesh; we love our own. In the Kingdom the ties are of the Spirit; we love those of the Spirit. In this life the ties which are strictly of the flesh are purely selfish ones. Those ties which bind father, mother and children together must give way to the higher love. In the spiritual kingdom we have but one Father, even God; we are all His children, He has therefore but One Family, *even Humanity*. We therefore in *this* life, as we *enter into His Life*, will not love our own of the flesh the less, but seeing that in that spiritual family every man is our father, our mother, our sister, our brother and child, we will love Humanity the more, and this love shall ripen into that perfect love that joineth our souls into one Whole, and looking up into the Face smiling upon that Son its Eternal Beneficence, crieth ever, "Abba Father!"

We know that Heaven is a *place*, even where God *is*, that Heaven is a *condition*, even God's *nature*, that it hath Light (Truth), warmth (Love). We know that where *He is*, is our Home, our City, our Life. We know that as we (the image) have individuality, so has He. We can not conceive of His appearance, as we see all things according to the natural man, and he can not conceive of any form of the spirit beyond his own. Having been formed *spiritually* in His image, we are *like Him*

according to our *condition of soul*, and gauged by that Perfect Standard of Being we will *appear* and *be* just as *dwarfed* and *deformed* as we are *out of harmony with His Being*.

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Man is as happy in this life as his soul, mind, is. No more, no less. Man *sees* just as much of *truth* in this life as his *mind* can see. No more, no less. Man *hears* just as much intellectually or mentally as his soul, mind, spirit can hear. No more, no less. Thus he sees, hears and enjoys according to that spiritual personality called Mind, which is his spiritual personality. When that spiritual entity called Mind, which is the spiritual man, leaves this life and enters into the next, he will in the next life which is spiritual *see* just as much and *hear* just as much and *enjoy* just as much of that life of Mind, Soul, God, as he is in harmony with. He *hears through his own mind which is him*; he *sees through his own mind which is him*, he *enjoys through his own mind which is him;* he therefore sees, hears and enjoys that Kingdom of the Spirit, *even God*, through *His Own Personality* No more, no less. The superlative characteristics of God's Being are Justice, Truth, Wisdom, Mercy, Love, and the majesty of their power, hence the more there is of Love and Truth and Wisdom and Justice and Mercy, even God, in the soul of the individual, the more they will *see* of these in God as God. Now there will be just as much of the Majesty of the Power of these attributes, which are God, in you, there will therefore be just as much of God in you, as you have made *manifest* these attributes in *your life on earth*, for the *acts* of one's life on earth are but the outward manifestation of the inward life, the condition of the soul; and that *condition*, whatever it is, *remains as that soul* when it passes into the World of Soul or Mind or Spirit. Great intellectual attainments do not guarantee a soul's entrance into the joy of the next life. The knowledge of all things may be the Mind's, and yet if that Mind hath not shown forth *The Life* when it was on Earth it is none of His. One may not know his a-b-c's and yet in this life and the life to come walk with God. Since the soul will see and hear and enjoy according to its personality, the carnal soul or the soul in which

carnality ruled in this life, will in the next life see that Life, even God, as a God of Hate, Wrath, Injustice, Merciless, without Love, for it will *see God through its own soul*, and hence see Him not at all as *He IS*.

Death as it relates to the natural life means that condition of body which is out of harmony with its earthly environment to that extent as to bring about the dissolution of that body *as a Whole* and the separation of that soul from that body and its life. It is really, therefore, a separation of the soul from the life of the natural body, this life of the natural body as a whole depending on the harmony as a whole with their environment. In the Spiritual Kingdom, even God, the life of the soul is dependent on the relation of the parts composing that soul and the relation of that soul as a whole to God. God is the life of the Spiritual Kingdom, and spiritual death means *separation* from God and the *life* of His *Nature* and the *Nature* of His *Life*. There is, therefore, no spiritual life away from Him either in this life or in the life to come. If the *Spirit* of that mind is such as to deny any activity to the spiritual mind, the casting out from God will be much greater accordingly.

When the soul dies it can not escape the abiding in the place which its condition of soul imposes on it, for its condition *is it*. They are *one*. If it is cast out from God, it can not escape the knowledge of the penalty that God hath prepared for the carnal mind, for the Spiritual Mind which abides in God hath that knowledge, and it, the carnal mind, receives its knowledge of the casting out because of its oneness with this spiritual mind, which suffers because of its oneness with the carnal. Thus the devils which Jesus cast out asked Him if He "came to torment them before their time," their torment and destruction reaching its *time* when the Spiritual Mind entirely dominates man's soul. In thus casting out the carnal mind that the Spiritual Mind, one with it, *seeing the carnal man's condition*, may learn to *hate* and *loathe* that *condition*, God doth but show the Wisdom of that Love by which *all* His acts are governed. For it is only by *coming out* of that *condition* (which is of the carnal mind, of sin, of destruction from God) that one can

enter into the *conditions* which are of His Kingdom, even peace, joy, and rest, and see and feel the Love which is in Him.

The rich man, whose wealth is a sure testimony of the hardness of his heart and his indifference to the cry of the poor, and the weak and the blind, and the homeless widow and the breadless, clotheless, ignorant and joyless orphan or outcast whom he refuses to recognize as the child of his brother and therefore his child; the drunkard, who prostitutes the mind which his Creator gave to him to the gratification of beastly lusts and the carnal self, ignoring the just and righteous demands of family, friends, society, and God; the murderer, who surrendered to the promptings of the carnal nature within him and took that which only God can give; the adulterer, seeking the gratification of his lustful and carnal soul through the overthrow of virtue and the destruction of the happiness of the family relation; the liar, the thief, the scandal monger peddling his or her gossip with venomous and malicious intent,—all these find their strength and incentive in their carnal minds, and. dying in that condition, are, because of it, separated from God

The *carnality* of the *soul* is the (*a*) *darkness* of that soul, and the carnal acts, thoughts, desires of that soul survive in that soul as *chains to fetter it and keep it from coming into or accepting the Light.* This is exactly what Peter meant.

The natural body stricken with disease suffers torture according to the intensity of that disease and its degree of virulence, suffering the most intensely as it approaches nearest that condition which is "sickness unto death." So the soul, suffering torture from the sting of death, which is sin, which separates it from that joy and peace of soul which is in God, will endure the most agony and torture according to the degree it is impregnated with sin. The nearer it approaches that condition of soul which is a sickness unto death the greater its agony and the more intense its suffering. If it were possible for any human soul to be totally depraved, that is, to be entirely carnal, then with the ceasing to exist of the spiritual mind the carnal mind would cease to exist with it, and this would mean the

(*a*) 2 Peter ii. 1-4.

eternal extinction of the individual. But the spiritual life does not depend on the carnal, but the carnal on the spiritual. Since the spiritual man is hid in God there can be no extinction of the individual, for God in whom his life is hid is the Supreme Life. The sickness unto death of the natural body is a sickness unto the death of that body, or of the sickness unto death of the *disease* that racks and torments that body. With the death of the body the soul is released from that body and its death. With the death of the disease the body is released from that disease and its health is restored. So with the spiritual body. Christ suffered the sickness unto death of His soul in that His Mind or soul having been made the Sin of the World, He was *cast out* and *separated from God* who is *Life* because of that *Sin*. If total depravity of the human soul was possible, Christ could not have survived that casting out, for he endured to the *uttermost* that casting out from God of the carnal mind and yet *rose from the dead* and proclaimed the *immortality* of the spiritual life (man). The sickness is unto the death of the carnal mind that caused that sickness (casting out from God), even as the sickness unto death of the natural man is to the disease that caused that sickness of the natural body, and the sickness will be as intense as the carnal man (mind) is strong, just as the sickness of the natural man is as intense as the disease is virulent. As the natural man must overcome the disease which brought it nigh unto death and slay and bring about the death of that disease before he can be restored to perfect health, so the spiritual man must overcome that carnal mind which is the (*b*) cause of the soul's separation from God and slay and bring about the death or separation from itself of that carnal mind before it can enter into that perfectness of spiritual being which abides in God.

Living, and yet suffering the torment of the dying, the soul thus cast out from God will cry out for annihilation, but there can be no annihilation or ceasing to exist, because of its *oneness* with the Spiritual Mind, which is fixed in God who is Life personified.

(*b*) Rom. vii. 9, 10.

He (Christ) came in the flesh that we who are flesh and who live in a material world might understand spiritual things. To them who had been separated by death from material things and had become Spirit, He spoke in the Spirit. In prison—that is, in the iron bands of the carnal nature or mind — were held all those who had lived wicked and unrighteous lives and had died in that wickedness, and who because of the carnality of their lives were separated from God and held in chains by their evil nature. Each groped in darkness, *spiritual darkness*, blinded by the carnal mind just in proportion as the carnalism in them kept them from seeing God as He Is. They saw God only through their own personality, and their own personality being a lie as regards spiritual things, they saw God not at all. That is, the spiritual man having no strength, being held subject to the carnal mind and yet being *one* with that soul, was compelled to let his soul which was him see God only as the carnal man can see Him. Hence, while the spiritual man would fain see God and believe in Him as the God of Mercy and Love, and ever sees Him as the God of Justice and Wisdom and Truth and Majesty and Power, and *knows* that these exist in God as Him, yet the carnal mind being in authority and therefore holding the soul subject to it, will not let the soul *believe* that *which it knows*, but testifies to that soul that the *true* God is without Mercy or Love, and the soul *believes* it because the spiritual man or mind *sees* and *knows* that God *hates with all the Majesty and Power and Wisdom and Justice and Mercy and Love of His Nature that carnal mind*, and the spiritual mind being held under can not rescue the soul from its bondage to the carnal mind that it may believe what the spiritual mind knows. It is as though the soul were three in one, namely, the soul itself, the carnal mind, and the spiritual mind, and that these two minds were seeking to control that soul, and whatever mind controlled it *that* was its condition.

When Christ preached, therefore, to the souls in prison He preached to that part of their souls which was spiritual in its nature. The spiritual mind, seeing the carnal nature of that mind that keeps it under and remembering the deeds that its

soul committed on Earth because of this carnal mind, sees the justice of the casting out. The more it would *see* of that carnal mind the more it would *hate it* and the more it would testify to the justice of the casting out. When it begins to realize its condition it will begin to suffer agony on account of that casting out from God, its Life. That is just as true of the soul in this life as it is in the next. That soul only is "watching" who is doing His work in this life and who thus manifests a *condition of soul* that is one with His condition, and every *truth* which heralds His *presence* will be to it but a source of joy. The soul cast out will see that the carnal mind is *sin* and will begin to *hate* the carnal mind because of its nature, and that carnal mind will begin to *manifest* its nature to the spiritual mind immediately on the beginning of the casting out, and in its *struggle to maintain its life* the souls of the dead (and living) see what that life is. The more the mind of Christ enters into the mind which is the soul, the more the carnal mind is cast out, and the more the carnal mind is cast out the *stronger* becomes the life of the spiritual man,—the more, that is, he *awakes* to his *true* nature *which is God*, the more *clearly* he sees the carnal nature; and the more clearly he sees that carnal mind the more he will *hate it* The more the soul realizes the *"exceeding sinfulness of sin"* the more torment; but the time will come when the spiritual mind, even God, will so *dominate* and *control* that soul that it will no more see sin or that carnal mind as a *part of it*, but of that carnal nature *cast out from* it.

The *truly Christian* (Christ-man) has Christ abiding in his soul as a constant Guest. He thus lives His sacrificing Life. He *must live that Life* if he has Christ as a Guest, for Christ *can not* abide where that *Life* is not. A child can understand that. Have *you* learned it yet? That Life is not the giving of alms, erecting hospitals, endowing of colleges, building of churches or libraries, paying preachers, feeding the famishing, clothing the naked, succoring the distressed, caring for the widow or the orphan. A devil might do all these to accomplish a devil's purpose. It has been truly said that *"men enriched by making society their prey may graciously administer organizations*

for the relief of the poor. Fortunes amassed under legal forms by cruelest oppression and extortion, by cunning that knows neither conscience nor shame, by speculation that regards no social suffering or injury, may enable men to stand at the head of great philanthropies and endow public institutions." Charity balls and bazars are one of society's greatest diversions, helping to supply the same place in their lives that any other social function does. The Life is, then, not these things. They may be the *outward manifestation* of the true Life which is a *condition of the soul*, or just the opposite. That soul that has made it possible for itself to manifest these works by robbing its fellow man in its wages or a just requital for his labor or by manipulating for gain the necessities of his fellow man, hath the works but not the Life. The Life is within, and *ever seeks and finds its joys in the sacrifice of self for others.* Love not for self, but for Humanity, the mainspring of its Life and the incentive that prompts every action. When a soul dies having this Life as its condition, it will find its soul abiding in the *next* world *in* Christ as *His* guest just in proportion as *He* was *its* Guest in *this* life. No more, no less. The courtesy will be reciprocated in kind and He will not forget those who ministered unto Him when He was on Earth, dwelling in the Humanity of Earth, but will reward them in kind when they seek to enter into Heaven, *which is Him*, and seek to be His guest. Before these guests He will spread the *same amount* of *food* and the *same kind* they gave Him. Thus whenever the door was opened and He entered in and supped with you and you with Him on Earth, so just as wide will you find the Door, even Him, open to you that you may enter in and sup with Him and He with you If *you lived His Life as much as you possibly could*, (have you?) the food He ate with you, and which is the only food He *can or will give or accept*, was that which is personified in a loving, trusting, just, merciful, kind, patient, pure, holy, sacrificing, truthful, obedient and believing spirit. This food, therefore, will He give you in abundant measure, filled full, pressed down and running over, when you become His guest! He is now and will be then ready and anxious to give this abundance to all, but *the con-*

dition of many now is such and will be then that they can not receive it!

Thus all souls will abide in Him just in proportion as He abode in them. Peter and Paul, and all the martyr dead, and all those who sacrificed self for His sake, even spiritual Humanity's sake, abide in Him because He abode in them when they were on Earth. They gave Him not sepulcher in their souls, but life, and He *reigned in them, having established His kingdom* (Himself) *in their souls.*

The soul that dies and finds itself separated from that condition of soul which only those who abide in God (Abraham was in the parable the figure, God the Reality) can have, will, when it realizes its condition and the cause of it, namely, its wicked and sinful and carnal life, find its greatest agony in the realization that it had *taught by its life* that its *life* was the *true* life and therefore remained as a *stumbling block to those on Earth.* They see those of Earth giving life to that which was begotten of their carnal life, and thus seeing their carnal natures enthroned in those of Earth and reigning, agonize because of it. Every child, therefore, that denies God and Christ because his father did, but adds to the agony of that father's mind. Every child who swears because his father did, every child that is drunken because his father was, every child that is a thief, a liar, or a libertine because of the heredity or the environment which his father gave him, every child that seeks to perpetuate evil conditions in social, civil or political life because his father was in favor of them and practiced them, but fills up the measure of retribution.

Every child that seeks to gain wealth and the treasures of this world, following in the footsteps of the parent who is dead, but adds to that casting out from God and the awful agony which that casting out will bring.

Mind is not bounded by a measuring rod. The mind is as tall, wide, strong, great, as God is personified in it. Mind is the all embracing existence, and the mind or soul of the dead is present in all things as the universal existence. The Mind of Man is the temple of God. God dwells in it. It is His king-

dom. The carnal mind is the kingdom of Satan. He dwells in it. Christ said His Kingdom was not of this world. His kingdom is of Mind which is spiritual. Satan's kingdom is of this world which is carnal. When, therefore, we permit our spiritual nature to control our lives, then Christ reigns in us. When we permit our carnal nature or mind to control our lives, then Satan is made alive in us. When we give life to the carnal nature by our lives, then we hold that spiritual mind in us in death. Hence Christ has no life in us and can not reign in us. Those that have wealth can in no better way mitigate the agony of the dead who suffer because of the life of greed and selfishness they lived than by giving up their own carnal life and making a complete surrender of that wealth for Humanity's sake. Not by contributing so much money to some self-constituted intercessor who under the cloak of a priest of God offers up so many masses, *at so much per mass,* for the repose of the dead and their rescue from a Purgatory, which only the carnal mind could conceive, but by emulating in his own life that which was worthy in the life of the dead, and by a reformation of their lives in harmony with Christ's life, that *He* may *reign* in them and thus reigning the acts of a Christlike nature will follow. Oh, what awful blasphemy is that that holds that the *Mercy* of *God* can be *purchased* with *money!* That the soul of the wretched poor languishes in the fires of hell because they who remain are unable to furnish the money to pay for the means which purchase his freedom! God will not forget these awful blasphemies against His nature and His character when His Voice is *heard* and *understood* by those who, *hungering after the thirty pieces of silver,* practice these things.

By our lives here we make the only testimony which the *natural* man can *see* or *know* of what we *believe* to be the true life. The rich man could not return to Earth and warn his brethren, because he had no other means of testifying to what the true life was than what he lived. He could not become flesh again, and his brethren would not and could not, being natural beings, living in a natural world, receive from him any other statement in regard to the true life than the life he

lived and what he taught by that life. He could not communicate with them in any manner because the spiritual mind only enters that realm where Truth as God abides, and he abode not in that kingdom, being separated from it by his condition. The life he lived when on Earth was the only way he could speak to them, and he knew that if they enthroned that life in their lives and let it reign in them, they would be cast out from that Peace in God as was he.

Lazarus had no need to return to Earth and as one who had risen from the dead warn the rich man's brethren of that rich man's fate. There were Moses and the prophets to guide them. Let them look in *faith* upon the Word which Moses and the prophets taught and that faith would open up their understanding in regard to those things of the spiritual kingdom that they might know to what the things which Moses and the prophets taught tended. If Lazarus had returned from the dead, he would have failed to convince them of the realities of the next life. Only that soul that sees sin as sin and loathes and hates it as such, which sees sin in it and loathes and hates itself because of sin in it, could comprehend what the torment of the next life was, or how to escape that torment. With Lazarus who was dead standing before them, they would have refused to believe the revelation he made, unless they were spiritually minded, and if they were spiritually minded *the Word would become its own revelator to them* and Lazarus would not be needed.

There is *one way* and one way *only* by which the dead will ever be able to speak to the living. The rich man cast out from the *Life above* could not speak to warn his brethren. The beggar, a beggar no longer, but rich in the nature of the Life above for whose sake he was poor in the things of this life, *spoke continuously to the brethren of this rich man in the only way that God (in whom he reposed) ever speaks,* namely, through the

WORD,

the written Word, the spoken Word, the Word within you, even the Word Christ Jesus.

Oh, what a mockery of the Truth is Spiritualism! What a deception! What a delusion!! What an awful lie!!!

It has been stated that the Kingdom of Heaven is God. Wherever we find the Kingdom we find Heaven therefore, and wherever we find Heaven *there* is God. The Kingdom of Heaven therefore is *Soul*, and wherever we find a *soul* that hath enthroned God *there* is the Kingdom of Heaven, even God. Wherever we find this Kingdom we find God *reigning* in it. He can *reign* in no other. The Kingdom of Heaven therefore in which the soul lives is God, and the Kingdom of Heaven in which God reigns is the *Soul of Humanity*. Not away off yonder in some unknown habitation, but *here*. For this purpose Christ suffered and died. For what purpose? To *establish the Kingdom of Heaven, even God, on Earth in our souls*. That He might reign in us as us, and thus we be inhabitants of that kingdom and that kingdom inhabitant of us. Read that over again and see if you understand it.

When those who become martyrs for the Word, the Truth, the Idea, the Kingdom, that Humanity might become the Word, the Idea, the Truth, the Kingdom also, who gave up this life, even suffering a cruel death for the *Truth, even God*, and *our sakes*, died, there was no separation of their souls from that Kingdom, even God. That Kingdom was enthroned within their own souls and reigned there, and at death they were freed from the confines of the flesh and (*z*) awoke to the Life of that Kingdom. How could they be separated from it when their souls was that Kingdom? Their martyrdom testified to the *same* spirit of sacrifice *in them* that there was in *Him*, hence they stand as *one with Him* and children of the *same Kingdom* begotten by the same Spirit, even the Holy Spirit of the Father Hence we hear Paul shout his hosannahs of triumph, "Henceforth there is laid up for me a crown of righteousness, eternal in the heavens." When they died to the natural life they sank to sleep in Jesus. They entered into a state of being which was *free from the personal responsibility* for the carnal life of Earth and which was above it. When they awoke to the conscious-

(*z*) Rev. xiv. 13.

ness of that life of the body which had been their temporary home, they were in His *likeness*. Wherever the spirit of Christ went they went also. Where He abides they abide, where He is cast out they are cast out. "They (*a*) shall accompany Him wherever He goes." Therefore when we open our hearts, our souls, our minds to Jesus, we open them to these martyrs for the Gospel's (Christ's) sake. *They* crucified the carnal man with his lusts when they were on *Earth*, even as He who was their example did when He was on Earth. They entered into a Life entirely *above* carnal things when they died to their fleshly bodies, (even as they had been *dead* to their *lusts* while *one with them,)* even as He entered into the Life which was entirely above the fleshly body. Having crucified that mind in *this* life, it had no *life* in the next life in *them*, for their Life was death to it. When therefore we begin to live His life, which we do the moment we begin to *crucify* the *carnal* man in US, then He begins to enter into our souls to (*b*) *reign*, and they with Him. The more we enter into His Life by *living* it, the more surely He establishes *His Kingdom* in our *souls;* and the more our *souls* become His Kingdom, the more He will of necessity *reign* in them.

The first resurrection is therefore the (*b*) *resurrection to life in us of the Kingdom of God and those who reign in that Kingdom, even Christ and all those who are one with Him.* The resurrection is *here* on this Earth in Us. It is the establishing of His Kingdom in the souls of MEN on this Earth. For this He prayed "Thy kingdom come, Thy will be done on Earth as it is in Heaven." This was the truth in the proclamation of the angel to the disciples, (*c*) "Why stand ye here gazing up into heaven? this same *Jesus*, which is taken up from you into heaven, shall so *come* in *like manner* as *ye* have *seen* Him go into heaven." *Jesus* the *Man* shall as *Man* return again. Glorious thought that in a Redeemed Humanity shall Jesus be seen again!

The (*d*) thrones upon which those who reigned with Jesus

(*a*) Rev. xiv. 4. (*b*) Rev. xx. 4. (*b*) Rev. xx. 6. (*c*) Acts i. 11. (*d*) Rev. xx. 4.

sat was that *spirit of sacrifice of self for the Kingdom of Heaven and Humanity's sake* which was *them;* the thrones therefore were their own *souls,* and that spirit of sacrifice for others, and love and purity and holiness, which was their souls' *condition,* shall be and is the *judgment* by which the *condition of all souls will* be *judged.*

We have held that Life, even God, which they made manifest in their *life and death,* in *death in us,* having denied it the right to *reign in us.* For nineteen hundred years this Kingdom has been endeavoring to establish its reign in the Soul of Humanity. (*e*) "Verily," said Jesus, "I say unto you, there be some standing here which shall not taste of death until they see the Son of Man coming in His Kingdom." Ever coming, through pestilence, and flood, and famine, and war, and sorrow, and suffering, and greed, and selfishness, and despotism, and oppression, to-day it is *HERE,* at the door, and the millennial dawn casts its beneficent light across the souls of men.

Having held that Life in death in us and given it sepulcher as did the Jews of old, we have given our souls over to the carnal mind for its kingdom. But when Christ and those who with Him are resurrected to life in Us and dominate our lives, then we will (*f*) *bind* that carnal mind, even Satan, even opposition to God; we will break the bands which every evil thought, act, deed or desire hath forged for our souls; we will bind him in chains, even our *righteous lives,* and cast him out and into the bottomless Pit, even no-thing from which he sprang.

Having cast out Satan the carnal mind will reign no more in the souls of those on Earth until the thousand years are finished, but the Mind of God as manifested in the *lives* of Christ and His followers, who gave up this life and were beheaded for the Word's sake, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads (mind) or in their hands (works), will.

The second resurrection is at the End of the World, and refers to a (*g*) time when the carnal nature will assert itself again in those on Earth, and will seek to possess Man's soul,

(*e*) Matt. xvi. 28. (*f*) Rev. xx. 2. (*g*) Rev. xx. 7-15.

and the old Spirit of Greed and Lust of the Flesh and Love of Self and the things of this world will take possession of the souls of men.

"Blessed are they that have their *part* in the *first* resurrection; on them the *second death* shall have no *power*, and they shall reign with Christ a thousand years." Who are they, and what is the second death? The second death is the separation of the carnal mind from the spiritual mind and its eternal death. This second death can have no power on those who held that carnal mind in *death* in this life of Earth, for if it is held in death in them, how can its death have power over them? But for those who have given that carnal mind life in them this severance of this carnal mind from them will mean most intense agony of soul, for the carnal mind in its death agony will lay hands on that struggling soul and claim to be it, and will environ it with its own venomous nature and weeping and wailing and anguish will accompany its death. But for them who accepted Him as their Savior, they will be superior to the agony which otherwise would come through the opening of the books, even the record of their lives on Earth, because of the fact that abiding in Him they will *see* and *know* that that carnal mind is not of them, *even as He knew, even while He suffered, that it was not of Him,* and as He hated that carnal mind with all the Hate that God in Him as Him hated the carnal mind, shall they not also hate with all the Hate of God (in whom they dwell) that carnal mind while living eternally *above* that carnal mind and *its* record? On them the second death will have no *power*. The record will lay bare that which was carnal in their nature, but they will have no *part* in that record or in the death of the carnal mind which wrote it.

To those who had died before His death He preached in the Spirit, preaching Himself; and to them He said as to Us, "I am the Way, the Truth, the Life; no man cometh to the Father except through me." He has never ceased to preach that same story *in the Spirit* to those in prison. He preaches it to-day to every one, every soul, dead or living. He never will cease until all are redeemed. He preached that in His death on

the Cross He had atoned in *His flesh* for the sins which *they* had committed in *their flesh*, and that they were *free* from the penalty. He said unto them, "My Love has paid the penalty which you are paying." "Cast out that carnal mind which deceives you as to my nature, and which keeps you from seeing Me as I AM. Look upon my suffering, my agony, and see in it God (Me) suffering for you because He (I) loves you; see in it all Love and Me (God) that Love paying the penalty for sin through my love for you. Against you there stands no accusation. Wide swings the door. Come out of thy bondage, I give thee Liberty"! They witnessed His suffering, but it was as incomprehensible to them as to those of Earth who understand Him not and believe Him not. How could they comprehend that sacrificing Love when their carnal minds denied the existence of Love for them in God or Love as God? Those who believed entered into His Peace and became members of His Kingdom. For those whose carnal natures would not let them believe there could remain but the penalty.

It has been oft said, by those who seek to defend these rich men in their vast wealth and their expenditure of it, that in their building of magnificent mansions and giving of social functions where the financial outlay is enormous, they thus benefit labor that is thus employed. Thus they give a magnificent ball for which the expenditure ran up into the many thousands and the next day supplied the hospitals of the city with choice flowers. There can be no question but what the largest part of that money benefited tradespeople and labor. There can be no question but the suffering inmates of those hospitals were cheered and blessed and comforted by those flowers. But all this has no bearing on the question. The question is: Were the persons who gave that ball prompted thereto by the Spirit of Jesus Christ abiding in them, or not? Was it at the dictates of the spiritual or carnal man? He (whom God acknowledged as His only *begotten* Son,) made manifest by a Life the spiritual man, — Is there anything in His Life or Words that indorsed that ball? What answer can they make to the Judge before whose bar they must stand

when their act is (*a*) measured by that Life? Many a poor wretch has been saved from starving by the free lunch of the saloon-keeper, but the free lunch was not provided for that purpose. Many found labor because of that ball, and many a poor and wasted face was wet with tears through pure joy over those beautiful flowers, but the ball was *not given for that purpose.* The saloon-keeper set forth the free lunch that his carnal nature might reap its reward in added gain, *not from God, but from men.* The givers of the ball gave orders to the tradesmen and the florist, and gave that ball to satisfy the cravings of their carnal natures for display before men, and not at the promptings of the spiritual nature, which desires only to please God. The act of the saloon-keeper and the act of the ball-givers were prompted by the same spirit, even the carnal mind, and the (*b*) "carnal mind is enmity against God." A man owned fourteen lots in a certain city, upon which was a beautiful mansion. He purchased in another part of that city thirty lots, for which he paid one million dollars, less one thousand dollars. Upon this he purposed to build another residence. He complained that he was being encroached upon too much at his former home, and that his sunshine was being cut off, and for that reason he had purchased the thirty lots on account that he might have *more sunshine,* and be nearer a park. Yet within a few moments' walk of his residence were herded, in loathsome cellars, reeking with filth which no *ray of sunshine ever touched,* whole families, whose *Father was the same!!* Would Jesus have *passed them by* in His search for *the* Sunshine that can *never pass away?* Was it the *spiritual* mind, in which *His* soul is *templed,* or the carnal mind, which is doomed to be forever cast out from God, that prompted the purchase of that ground? Which?

A man gave several millions to endow a University, and but a short time afterward the papers, that made conspicuous mention of it, again chronicled the fact that he had reimbursed himself and more by manipulating the stocks of a company

(*a*) Acts xvii. 31. (*b*) Rom. viii. 7.

which held a great necessity of the people within its *greedy fingers! !*

The rich man having lived a selfish life — that is, having lived to the carnal instead of the spiritual self — that is, having blessed the carnal man while he starved the spiritual man, the result at death was that the *carnal mind was strong*, while the *spiritual mind was weak*. Thus his life here follows him into the Beyond, and gives him his environment. The Gold or Silver or social station or whatever it is that the soul has lusted after is not evil in itself. The evil is in the soul of that man whose *works* have depended on these things for *life*. It is the condition of the Soul that makes that work one of the flesh or the Spirit. If a man's works have been evil, if he has lived an evil life, if he has fixed his soul on the things of this life and lusted after them, then his soul will have no other *foundation* upon which to fix its *hopes* and *stand* than its *carnal life*.

The soul or mind is the true man, and is the controlling force of man's life. Upon the mind or soul is recorded every impulse of the human soul. The mind is that record, and in memory's citadel these all find their home. As the phonograph records every vibration and change of the human voice, so upon the human soul is recorded its every impulse. Man's soul is brought into touch with that record whenever his soul is brought into a condition which makes it beat in unison and affinity with that record, and memory then unfolds its record, which is in harmony with *that* condition of mind. A man may receive a blow on the head which may so disarrange the assembling of the atoms or molecules that form the brain, *which is the seat of the mind*, that the previous mentality may not be in unison with that brain, (for the mind and brain are one, and are always in harmony,) and memory may be a blank. Thus, also, old men whose vigorous intellects have left them forget the present and remember only the childhood occurrences. The reason is because the *brain* has become again *like* the brain it had *when a child*, and therefore can only be the *seat of the mind that contains that record*. A restoration of the

brain to its former condition will see the restoration of that mentality and a mind in harmony with it.

The *souls of men* are the (*z*) books that shall be opened, and memory the reservoir from which their record shall be culled. It is not the *flesh* that suffers agony of any character whatever. Stupify the mind, and the flesh can be cut and hacked, and even burned. It suffers no pain. Kill the animal; the flesh is still there, but it suffers no pain. That which suffered the pain is absent. It is not the carnal mind that will cry out in its agony of *remorse for sin* when He appears with His angels taking vengeance on the ungodly. Yet it is the carnal mind that is cast out from God, and it is the carnal mind that (*b*) fears God, and, fearing God, (*c*) hates God. It is the spiritual mind, *one with the carnal mind*, that will feel all the agony of that awful remorse for sin which was *not of it*, but of that carnal nature, *one with it*. Suffering, because of its oneness with that man of sin, that son of perdition, the *child of the King* will feel within its own soul the awful wrath of *God against sin*, even as *He felt it who was also without sin*. This agony He bore to *save* this rich man from the agony, but he *Would Not Believe*. For us He bore the awful agony on that cruel cross, and enduring it to the *utmost*, (*d*) refused the *anesthetic* which they offered Him that He, having endured this *agony for us* because of *our* sins, might, through or because of this *endurance of our agony, by which He made atonement for us*, become the GREAT ANESTHETIC, *saving us from the* AGONY of this (*e*) severance. Oh, why will you reject Him, by your lives, who alone can (*f*) save?

The Fire, even the Wrath of God, which is the True Fire, of which the fire of the elements is but the figure, shall consume that carnal mind with the brightness of its coming, and through the Eternity of its Wrath shall *forever* proclaim its *eternal destruction*.

When the *Son has been begotten*, shall the shell in which

(*z*) Rev. x. 12. (*b*) Rom. viii. 15; Heb. x. 26, 27; Rev. vi. 16-17. (*c*) John xv. 23. (*d*) Matt. xxvii. 34. (*e*) Matt. xiii. 49. (*f*) Acts iv. 12.

he found a temporary home any more be needed? Shall it not also (*a*) disappear forever before the brightness of His coming?

The Fire can not destroy that which is saved, for the *Fire will have revealed that it is not of Earth, but of Heaven.* It will have been saved by fire in that the Fire, even God, has destroyed that carnal nature which *denied it salvation.*

The book, even the soul of every man, shall be opened, and memory shall reveal its history written on that soul. Everything recorded in that book which is not recorded in the (*g*) Book of Life, even Jesus Christ, — that is, every act which is recorded in that individual book which is not in harmony with the *Life of Jesus Christ*, by which "*man*, all men, will be judged," shall place the owner of that book on the (*h*) left hand. Every act (*i*) recorded in that book which is also found recorded in the Book of Life will place that soul on the right hand. God will cast out into eternal destruction from Him *(who is Life)* those on the left hand, and the soul will have presented to it a (*j*) new book, even its own soul, spotless and clean, upon which will be recorded through all Eternity acts in harmony with that spirit.

To every man his (*k*) judgment according to his works. To the man who BELIEVES *in Jesus* and who makes that belief manifest by a life (which he will), there can be no sin, because, wherein he fails because of the (*l*) weakness of the flesh which overcomes the spirit earnestly seeking the Right, (*m*) Christ is the *fullness* to him who lacks. His works being evil, must be destroyed also, but he can suffer no torment of himself, for he *builded not on them*, but on *Christ Jesus*, through *faith* in Him as a *Savior* from this casting out.

The Evil shall be separated from the Good, and the agony shall be in the separation. But with the agony of this separation will come nearer the moment of the soul's emancipation, for it is only as the soul learns to hate sin that there can be

(*a*) 2 Pet. iii. 3-7; Rev. xx. 11. (*g*) Rev. xx. 12. (*h*) Matt. xxv. 33. (*i*) Phil. iv. 30. (*j*) Rev. ii. 17. (*k*) Rev. xx. 12. (*l*) Rom. vii. 18. (*m*) Rom. vii. 24, 25.

any casting out of that sinful nature. The soul that (*n*) hates sin is in harmony with God, and the casting out or separation of the evil from the good, the Carnal from the Spiritual, the sheep from the goats, those on the right from those on the left, is to give *life* to that soul which hates sin.

The soul that dies to the natural life, and is, because of its evil life, carnal and at enmity to God, is cast out from God and His presence immediately on the death of or to the natural body, but as all things pointed forward to the time when in the (*p*) *fullness of time* the Truth should come to Earth and appear to all men as flesh, so all things point forward to the time when in the *fullness of time* there shall come the Day of Judgment of all things, when the Earth and all men shall stand before the Great Judge, and *all* the evidence shall be presented, and the *final* judgment shall be given, and the evil *forever* cast out, and in this casting out shall the soul endure the agony, and there shall be (*q*) weeping and wailing and impotent fury because of this casting out.

There is (*r*) no one without sin; no, not one, for all have come short of the (*s*) glory of God. But if we hate that sin which we sin through the sinfulness of the flesh, we do thus testify by this hatred for sin that our spirits are in harmony with His Spirit in whom only is freedom from sin and the inheritance in that Book of Life which this similarity of Spirit brings. The soul that sins is therefore separated from God, but the soul that hates that sin is one with God. What then? It is the *condition* of the soul and the *position* it occupies to sin, and the acts or *works* which is the *manifestation* of that condition, that link that soul to God or its reverse. It is *not*, therefore, the works, but the *faith* which prompted those works, and the Spirit which was the home of that faith, that proclaims it the child of the King and He its Deliverer.

Christ is the Book of Life, (*t*) His Nature the Nature by which all things will be measured, His Spirit the Spirit by

(*n*) Psa. xcvii. 10; cxxxix. 21. (*p*) Gal. iv. 4. (*q*) Matt. viii. 12; xiii. 42. (*r*) John i. 8-10. (*s*) Rom. iii. 23. (*t*) Acts xvii. 31; Rom. ii. 6.

which all things will be judged. He is the Life, and it is only as the soul partakes of the nature of His Spirit and the spirit of His Nature that it will be able to find Life in that Day of the (*u*) death and eternal destruction from the face of God of all things carnal. The record is nothing of itself, only as it makes manifest the carnal mind within that soul; the record nothing, the condition of the soul everything. With the destruction of all things of a carnal nature there will take place the destruction of that carnal mind, and with the destruction, eternal destruction, of the carnal mind from the face of God, which means its annihilation, there will take place the separation of the carnal mind from the spiritual, and with the separation of this carnal from the spiritual *personal responsibility* for those sins will forever have departed from that soul, for the spiritual mind, which is the (*v*) child of God, *can not sin*, and *never* sinned, but there will (*w*) forever remain the (*x*) *Knowledge* of the *Evil* of that carnal mind, while the soul will be only the *Good*. There remaining, therefore, *Faith*, and the purified Soul which is the *result of that faith*, and *that faith* having brought that soul into perfect and absolute harmony and affinity of spirit with Him who is the Life personified, faith will no more be the substance or foundation of things hoped for, but the Reality. Herein is our Hope and the recompense of the *patience* of our *faith*, which faith we earnestly seek to make manifest in a life of well-doing.

The mother on the Ganges (it has been said) threw her offspring into the stream, hoping thereby to appease the wrath of *her* God. It was *absolutely necessary* that she should receive a correct conception of *the* God, for she could not be like Him and thus *misconceive* Him. She must have the *True* God revealed to her. If the misconception of God which prompted the *sacrifice* of her child to propitiate His wrath brought with it *condemnation* when the *True* God was made known to her, so did *His sacrifice for her* open up the way for her deliverance from that condemnation. If she *desired* the Right, and she thus by this sacrifice did testify to the *inward* condition of her

(*u*) 2 Thess. i. 8, 9. (*v*) 1 John iii. 9, 10. (*w*) Rev. xiv. 11.

soul, which *loved* the Right, although the Right was misunderstood, then this same *condition of soul* would lead her at once to lay hold of the Right Way when *made known to her*. Thus with the condemnation would come also the escape from its penalty. She, as all others who have died before they have heard of Christ, stood exactly on the same plane as those who now living have not heard of Christ. Thus in the (*y*) times of their ignorance God winked at their perverse lives. But when the Truth was made known He called upon all men to repent and accept that Truth as their Savior. She could plead that she had not heard of the *True Way to worship the True God* and that she lived up to that which she believed to be right, and the Truth even Christ Jesus would sustain her in that pleading, and He would become at once her Advocate. This presupposes in her soul *exactly* the same *condition* of soul as her sister on Earth, who, at the preaching of The Word, abandons *at once* her own misconceptions of God and accepts the true conception. But to her who is dead, and to her who is alive, if the Word is preached to them and they accept it not, the condemnation is the same, making manifest that neither loves the Truth, but loves rather their *misconceptions* of the Truth. Thus those to whom Christ preached in the Spirit accepted Him if they loved the Truth, and were ready to sacrifice their own misconceptions of the Truth for the Truth when it was made known to them. The heathen woman on the Ganges who died, and the Israelite who died, and the soul who dies to-day, having not heard of Christ, and the soul who dies to-day having heard of Christ, all fare equally in the *Wisdom of the Justice of the Love of God*. Each takes up his or her abode in the spiritual world in an environment in harmony with the condition of their soul, and that (*z*) condition of soul will be in harmony with the *faith it has in the highest conception of God made* KNOWN TO IT and the LIFE *it has lived in harmony with that faith*. Thus the man who *hears* of Jesus and *refuses* to

(*w*) Rev. xiv. 11. (*x*) Gen. iii. 22. (*y*) Mark xvii. 30. (*z*) Luke xii. 47, 48.

accept Him as the Truth, the Life, the Way, would, *dying before he heard of Him*, have *refused to accept Him.*

It will be seen, therefore, that those dying who know not Christ (God), *must* learn of Him, and must believe in Him, and must accept Him as their Savior, if they would escape the death which their misconceptions alone bring to them. The redemption of this present world — that is, of those that inhabit the Earth — is dependent upon the acceptance of Christ (God) by all those who live upon the Earth. The Hope of the World is Christ Jesus. Every stranger to Him is a menace to the Brotherhood of Man which He proclaimed. The Soul thus redeemed from Paganism is not only saved from the condemnation which must surely come upon him in the life to come, if it comes not here, but he becomes at once a great force for the Truth which he has accepted, a teacher of the True Way to his own people and posterity *by his life*, and one more added to the Army of the Risen King who are contending for the establishment of His Kingdom on Earth. His kingdom can not come nor His reign be established on Earth until all perversions of the Truth shall be cast out, and all men shall own Him and *Him alone* as the true Revealer of God and the (*a*) *Head* of the Body.

Living, those who have accepted Him contend for Him whom they have accepted and whom they love; dying, they abide in Him; and, doing His work while living, they proclaim the same Savior to those *without* when dead — and yet not without, but *Within*, for as the Christ Jesus came only to the Jews, to the LOST SHEEP *of the house of Israel*, so the *Risen Christ* preached in the Spirit to only those who were the *lost sheep of the spiritual house of Israel.* It is the spiritual mind only that can hear the voice of the Spiritual Shepherd. It is the spiritual mind which will hear the voice of their Deliverer. Without, on the barren mountain top, encompassed about by dark ravine and terrifying crevasse, is that lost sheep of the spiritual house. Without the city where He dwells, and which is Him, there dwells that carnal mind of sin, which will *not*

(*a*) Eph. v. 23.

believe the Truth, which can not hear His loving Voice. Held under by that carnal mind, weak, faint, powerless, lost within the depths of carnality which is that carnal man's being, is the spiritual man, *one with Christ Jesus.* The Voice keeps calling, calling. The carnal man hears it not. Searching through that awful wilderness, patient, loving, merciful, kind, persevering, He whose Mercy endureth forever, and whose Love is from Everlasting to Everlasting, continues the search for that spiritual life, even the lost sheep of Israel. Oh, the Voice is so loving, so persistent, so penetrating. It cleaves the repelling sin with the wrath of its Omnipotence; it scatters the carnal mind with the terror of its Presence; it breaks down the intervening barrier or error with the cannonading of its artillery of Truth; it opens the door of the heart of that lost soul of Israel and points to its own bleeding heart; it beckons that soul on with the beneficent smile of its love; it gives courage to that drooping and weary and faint heart from the Courage that shone on Calvary's Hill; it maps out the Way with its own Eternal Sacrifice, and points to the agony of the Garden. The Voice swells in volume and sweetness and charm; the soul looks from Voice to Shepherd; he hears the Voice; he sees the face of the Shepherd illuminated with a Divine Love; he *BELIEVES*, he stands *UPRIGHT*; he enters in at the door of that City; the gate is closed; angels guard Him, His Brother embraces him, His Father blesses him; angelic messengers sing their message of Deliverance secured to his leaping soul; the Kingdom is a blaze of Glory and the last of the lost sheep is

ETERNALLY AT HOME.

CHAPTER XLII.

The Harlot Cast Out.—Socialism.

Matthew xix. 21:

"Jesus said unto him, 'If thou wilt be perfect, go and sell *all* that thou hast and *give to the poor*, and thou shalt have *treasures in heaven;* and come and *follow me.*' "

Acts ii. 44, 45:

"And all that *believed* were together and had *all* things *common;* and *sold their possessions*, and *parted them to all men;* as every man had *need.*"

As has been noted, the body of man is but a community of organisms, each organism depending for its fullness of life on every other organism, and the fullness of the life of that Great Organism, even the body, dependent entirely on the perfection of life of each organism composing that Whole.

All things of this material world, as has been frequently stated, are but the manifestation of the Supreme Law that governs the Universe. It is the perfect harmony of being, of purpose, of desire, of will, that constitutes and makes possible that Supreme Harmony, even God. Any deviation, even the most remote, from this Law of Being would at once destroy that Being Himself. In His Kingdom, therefore, there is perfect harmony in all its parts.

Humanity as the Image of God is subject in its personality to the same Law. Every individual life in that One Great Organism called Humanity must have the fullness of life in it if that One Great Organism is to manifest the highest possible Life. Anything, no matter what its nature, that affects the life of the individual affects the Whole. The Law is absolute, and can not be abrogated. Just as it was shown in this book that the body as a whole suffers when any organism in that

body enjoys excess of life by robbing some other organism of that life which was justly its due, the robber itself suffering in the end because of the demoralization of the Whole, so is it true of the organism called Humanity that the robbing of any individual in that organism of that which is justly his due, that some other individual may be benefited thereby, is injurious to not only the individual who is robbed, but to the robber and to Humanity as a Whole. Whatever denies to the individual the largest opportunity of individual effort robs the Whole of that much energy. Society recognizes this in part by its system of free schools and compulsory education. Every child that is denied its just and proper opportunity to both fit itself for and engage in that employment for which it is best adapted, is not only robbed of its birthright, but Humanity is cheated out of its inheritance, which it had in that birthright. Thus all suffer. A system of society which offers opportunities of special character to some of its members and not to all, is radically wrong at its very foundation. A system of society that makes possible the palace of the rich and the hovel of the poor can not but be injurious to Humanity as a Whole. Society owes it to itself to develop to the utmost limit the capabilities of every member in it, for both its own protection and its own gain. To do less than that is to violate a principle which governs, or should govern, every family relation. Society is One Family; they have the same Father, and to protect that family from the shame and misery and suffering entailed by an evil life, every safeguard should be thrown around every member of that family. That the present social, commercial or political systems do not do this none hardly need assert. It is patent to every mind. That they never will is equally true, although not so readily admitted. There can not, however, exist in the Soul of Humanity that harmony of being which is necessary to the fullness of its life as long as the present system of society continues. For that reason God has pronounced against it the same decree that He pronounced against the fig tree. The competitive system, with all the evils that have grown out of it, has lived its life, and must give way to better things. The

competition for things of Earth must give way, in the clearer light, for the things of Heaven. The competition will still remain, but it will be of a different order. The lesser found its life in a perversion of the true teachings, but the Soul of Humanity is awakening to the Voice of the Son of Man, and the competition which is of the Spirit shall overcome and drive out the competition which is of the flesh. Combinations of capital manufacturing the same article under one management is a step into the larger field. It is true that capital seeks only its own enrichment, but the principle that all manufacture of a certain article under one management means a saving in both time and energy is a true one, and will remain to bless man. When Humanity lays hold on that fact and uses it to bless Humanity instead of the corporate wealth, then the millennium will be seen to be not far distant. When Humanity realizes that whatever saves in time and labor is a blessing, and not a curse, *then* it will be ready to establish a system of society whereby society itself will realize on that time and labor saved. With corporate wealth only enjoying the blessing, and Labor without its just share in that saving of its energy, society is robbed of its own. Under no system which has corporate or individual wealth in it as part of its constitution, will Labor ever receive its just dues or society its just benefits. Capital creates nothing. Any other statement is the flimsiest rubbish. Labor is the Power or Force that creates and builds and projects all things. Under a different system of society Capital, or corporate or individual wealth, will be unknown, but without it Labor will remain to perform its duty to Humanity as of old. Without that capital which is represented by money, Labor would hew and draw and build and in laboring bless Humanity; without Labor, Capital is as though it was not. There is no intrinsic value in money. The intrinsic value is in the things it represents, and the things it represents are the product of labor, and not of money. Thus at the very beginning of this question we find that Capital, as represented by corporate or individual wealth, is not needed to give the fullness of life to a perfect social system, but that the Capital that

is represented by Labor is. Thus we dismiss the one and retain the other. Since Labor remains as the Capital, then the only way that Labor can receive a just requital on its Capital is for it to receive all the benefits which grow out of its labor. To do so it must own that which it creates. Thus the many factories must all be brought under one management, under one employer, that Labor, which is the only Capital we now have, having discarded money, may be made to accomplish as *much* as possible in the *shortest* possible time. That Employer must therefore be Labor itself, and thus Labor being the Capital, the Employer and the Employee, it must of necessity receive all that is justly due it, for *it will receive all.* But this is not all. If it were, little would have been gained in proportion to the wide-reaching effect of this new system. Having recognized the fact that all things belong to the one Whole, even Humanity, and not to the individual, to the exclusion of others, it at once becomes evident that Society as One Whole would be responsible for the care of the individual. As every organism which composes the body of man is dependent on that body as a Whole for its health, strength, and even its life, so will every individual under the new system find his fullness of life in the care given to him by society as a whole. As the body owes it to itself to develop every member of that body to the fullness of its being, so Humanity would owe it to itself to develop in the individual the highest character possible to which that individual might attain. As every organism which composes the body of man has a right to the very best attention because of the return it gives for that attention, so the individual would have and would claim *as a right and not as a favor* all the benefits which would accrue to him as a joint member of the whole. Thus from childhood to old age, from the cradle to the grave, Society would owe him everything necessary to his life and happiness. Society could well and easily pay the debt, for all the resources of the land would belong to Humanity as a Whole, and not to individuals. Society having assumed with a willing and cheerful heart its duty to the individual, the individual would be bound by every

attribute of his being to reciprocate and manifest his gratitude by giving back to Society the very best there was in him. Thus the inventors and scientists and great discoverers would not disappear under this new order of Society, as some have said, but animated by a spirit superior to the old spirit of greed as day is to night, they would leave no field unexplored which would grant them an opportunity to bless that Humanity which was always striving for a new opportunity to bless them. Even if this were not true, the true inventor, scientist or discoverer is urged on by a force within which is a part of his own nature to seek to work out these problems, and the larger opportunities which would come to him under the new system to prepare his mind for such work would make greater that work, and bring to light many minds that under the present system are denied opportunities to develop their minds along chosen and congenial paths. Moreover, under this new social system, the Labor working in the street or in the highway would be honored equally with the Labor that controlled and managed the vast enterprises of the people, for Society would recognize that each was doing the best for it according to the ability with which God, through the Law of Heredity and Environment, had endowed him, and would find that the labor that made the highway or street contributed as much to the comfort and happiness of humanity as the labor that planned it. Thus each individual would fill his place in the Labor of Society according to his endowment, not as a machine in whom all incentive lay dead and buried, but as a living force whose incentive to every act was that greatest of all — *love for Humanity*.

God has placed in the hand of Labor the ballot. Let him use it. That is the Way of Peace. The change must come; nay, more, it is at the door. Either the Way of Peace or the Way of Violence. By one or the other it will come. God has (*a*) decreed it in His Word, and it can not fail. Christ died that it might prevail. Let those who block its approach consider well which is the better way for it to come, since it must

(*a*) Rev. xviii.

come. If by the ballot, then Peace. If then by violence, who is it that will feel their wrath? The great unrest of to-day in social, commercial and political life is the beginning of the End. A new order of things are in the dawn of the East. No force can stay it. Watch! For the Son of Man cometh! ! !

* * * * * *

Certainly we have journeyed far enough together along the road, even the Way, that hath made manifest the Idea, and we have stood close enough to the Idea manifested, and saw enough of the Truth which is the Light of His countenance, to accept Him as the *only* Way by which the soul can come to the Father. Knowing, therefore, that He is the only Way, and that the Book which records His Word is the making manifest that Way, we can in *no other* way *prove* our *faith* in Him as *the* Way than by *living* that Way. "If thou wilt be *perfect*," said Jesus. There can be no imperfections of any kind in God's Sons, for He is Perfect; if, therefore, thou desirest to be God's Son, do "thou sell all thou hast and give to the poor, and come and *follow* me." Listen: "Follow!" Then *He* must have gone on *before* on that road *which is the Way*. How? Does He not ask us to follow Him? Did He not therefore travel that road by *living it? by a Life?* If, then, we *follow* Him, we must *live the Way* to Him. We must LIVE *Him*. The nearer, therefore, we live the Way, the farther we are on the journey that leads to Him, and the nearer we are to the journey's *End*. Looking at His Life as manifested after He began His active work, we find Him confronted at the very beginning of that ministry with the temptation to use His powers of mind for His personal ends. Since the first man walked and talked in the Garden of Eden until the present time man has been trying to unlock the storehouse of Knowledge. The Key was and is in the hand of the Spiritual Man, of that Mind which came from God and lives in Man as His Son. This Key is the Spiritual Man himself. He comes, because of his Nature, into complete touch with the ideas as they live in the Mind of God, *the Idea*, in whom he, the spiritual man, lives and moves and has

his being. But Man has always been hampered because of the carnality of his mind from comprehending these truths at once in their fullness. Every truth received has only been after a struggle with the ignorance within him which is the property of the flesh. Moreover, his mind has been dwarfed because of the *dwarfed condition of his brain.* Hence, when these ideas came to him, his mind being distorted, because of the *distorted condition of the brain, its seat,* the *ideas* were received in a *distorted* manner. His Environment also being of the Earth, earthy, because of the predominance of the carnal, oft-times, his conceptions of truth were of a like nature. Thus man struggled and is still struggling against this earthly or fleshly mind. It is only as the spiritual nature is in the ascendant sufficiently to give it *faith* in the idea when received that the idea is *worked out* and *manifested,* whether the idea relates to natural or heavenly things. Has it not been told you that there is but *One* Law of Faith and *one* Source of all ideas?

Christ's brain and body were perfect. The Mind within that body therefore exercised all its functions, which were spiritual, perfectly. It received then, *always,* the absolute and perfect completeness of apprehension of the idea it sought. Error assailed that truth or idea immediately on its coming to that Mind, but the Mind *at once* cast it out because of its belief in *the* Idea, even God, even the Truth; for you will note the idea and its source, *the* Idea, were ONE. Christ received these ideas by contemplation, the same as any other mind does. He fixed his soul with earnest longing on the Idea in whom all ideas centered, and His fasting in the wilderness was but the result of His earnest contemplation and reaching out after the Idea, even God, and in contemplating whom He became oblivious to the demands of the flesh. Man in contemplating and reaching out after the things of this world has been oblivious of God. There was no knowledge either as to things spiritual or things natural that He did not have. By natural is always meant that which pertains to nature, although man is only truly natural when he is obedient to his *higher nature* Christ, the Son of Man, who was the Son of God, *had* that

knowledge of all things which the Son of God, even Spiritual Humanity, as the Son of Man, even the Soul of Humanity, which is *both flesh and spirit*, seeks. He did not, when tempted to use that knowledge for His own self, succumb to that temptation, but rose superior to it. The higher nature, which was His nature, could only find joy in *using His Power for others*. He taught no one this knowledge of law as it related to the natural world, because *this knowledge, without* His *Sacrificing Spirit*, would be a *curse* instead of a *blessing* to Man. But He taught *by His Life* the higher truths or ideas on which the lesser were founded, if there be a lesser, that man might, by studying His Life and following in its footsteps, come into absolute touch and harmony with the Idea, even God, from whom all ideas come, and from that lofty elevation look down and around the circle in which all truths and ideas have been manifested, and follow that circle to its Beginning, even back to God again, and thus have as the Beginning and the End God, in whom abides all Truth.

He lived His life of denial and sacrifice that the Way might be made so plain by which all Humanity would be blessed that there could be no mistake, and in dying had not where to lay His head; and His followers, imbibing the Spirit of their teacher whom they had seen, and whose life they knew, and taking counsel of the teachers whom He had left, and of whom He was the inspiration, "sold all they had, and had all things common, and gave to every man as he had need."

"But," says one, "this is Socialism." Can you be obedient to the Life He lived and make that Life your life and yet deny the *Life He lived as the True Way?* Either the Life He lived is the Way and the *only Way*, or it is not! *"I* am the Way," said Jesus. *"No* man *cometh* to the *Father* except *through* me," said the Savior. If we *live* His Life, or if we *strive* to *live* His Life, then do we *testify* to our *faith* in Him as *the Way*. If we do not strive to *live* the Way, then do we make a *denial by our life* that we *believe* Him to be *the Way*.

"But," says one, "Socialism is Anarchism!" What a perversion! what an Error! what a Lie! ! Anarchism may seek

to hide its hideous form behind Socialism, but CHRISTIAN Socialism, the Socialism that Christ made manifest by a Life, is as far removed from Anarchy as Day from Night.

Anarchy means the sacrifice of the many for the individual, insuring the ultimate ruin of the individual also. Socialism means the sacrifice of the individual for the many, insuring the happiness of the individual also.

Anarchy means the destruction of all law, and every man a law unto himself. Socialism means the enthroning of all law, the people as that law, and God the Law Supreme.

Anarchy means the destruction of all property and property rights. Socialism means the protection of all property and Humanity's inalienable right to his own.

Anarchy is Greed gone to seed. Socialism is Love in fruition.

Anarchy is the offspring of the Lust of the World Socialism is the Voice of God through His children.

Anarchy is the cry of the Son of the Pit for License. Socialism is the cry of the Son of God for Liberty.

Anarchy is the foul nest in which the World, the Flesh and the Devil have hatched their offspring. Socialism is the home on Earth which the greatest Socialist of them all, even Christ Jesus, laid the foundation of in the day He contended with the Devil in the wilderness and sealed with His blood in the day He hung on the Cross.

Anarchy is War. Socialism is Peace.

Anarchy is Discord. Socialism is Harmony.

Anarchy is the death of Progression. Socialism is its life.

Anarchy is the Great Incendiary, holding the torch of Destruction to the sanctity of the marriage relation, the brotherhood of man, the love of country, and the worship of God Socialism hallows with the purest thoughts the sacred ties of husband and wife, calls the fruit of that marriage its children and loves them as its own, hails all men as its brother, and with joyous acclaim hails God as the Universal Father.

Anarchy submits to no law. Socialism is subject to all law and above all law.

Anarchy is the torch that destroys property, life and hope. Socialism is that torch's extinguishment.

Anarchy is the reign of the torch, bombs, the assassin and the murderer. Socialism is the singing of their requiem.

Anarchy is the darkness of the Pit. Socialism is the Light of God.

Anarchy is the flame of Hell. Socialism is the smile of God.

Anarchy cries "Slay!" Socialism implores you to spare. Anarchy cries "Kill!" Socialism implores you to Rescue. Anarchy cries for Revenge. Socialism implores your Pity. Anarchy begets Hate. Socialism begets Love.

Anarchy seeks to enfold within its grasp the Universe that it may rend it. Socialism lets go its possession of the Universe that it may the better retain it.

Let them cry Anarchist at thee that will. Look thou deep into their hearts and see the maniac Son of Perdition. See that carnal mind denying ever the truth. Seeking ever to retain in his clutch that which belongs to Humanity.

Christianity, Socialism, the Son of God, the Spiritual Humanity, even the Son of Man, these are all

ONE,

And Jesus Christ, the Son of Man and Son of God, the Idea made manifest in a Life, proclaimed the Brotherhood of Man, and lived, therefore, proclaimed it the Way,

SOCIALISM.

CHAPTER XLIII.

The Beginning.—The End.

In the beginning God. He the Beginning of all things. He the Existence. As the existence called matter can neither be added to nor taken from, the matter that composes the air when it is a gas being *exactly* the *same* matter that composes the air when it is condensed into a liquid, and the atoms that composed the nebulae in the beginning being the same that composed the Earth in its completion, at no time being either more or less than it was at first, the *condition* only of that matter having changed, so the Existence, even God, is always the same as to the Fullness and Completeness of His personality This must be obvious to all who will stop to think, for if God is not *now* and has not *always* been *full grown*, then there must have been a time when He had *no* existence, and He must still be *incomplete*. But since, as matter, which is the shadow, the finger, the signboard pointing toward that Existence which is the Ultimate of all things, is complete as to its *nature*, but *ever changing* as to its *condition*, so is that Existence to which it points. That Existence which we call God is Mind. Its *nature* is manifested by the Spirit it manifests. That Spirit is seen to embrace in its *fullness* Wisdom, Majesty, Power, Truth. Justice, Mercy, Love. Seeing these as the Spirit of that Mind, we at once become aware of its nature. This being its nature, we see that the Fullness of Joy must be its Being always. Nothing can ever detract one iota from that inherent joy of being. If it could be marred or subtracted from one iota, then there would be demonstrated that it had not the *fullness* of Power, but that there was a power greater than it, even that which destroyed that joy of being. So with all the other attributes of the Spirit of that Mind. It follows as a natural sequence

that that Spirit is *the* Holy Spirit, otherwise it would be found lacking somewhat in Wisdom.

Now since this Mind, even God, can not change as regards its nature and be God, it follows that it must change as regards its *condition* if the shadow (matter) is a true shadow. Since that condition must ever remain the same as regards its joy of being as long as that Mind lived only as Spirit, the only way to change its condition was to make it *one* with something else, and let it receive into itself as one with it the condition of that with which it had become one. Therefore God made and ever makes that Mind which is Him,

FLESH.

Having created the flesh and put into that flesh HIMSELF, that flesh lived as Mind, and that Mind is — Man.

What is true of Man on this Earth is true of all Mind made one with flesh as was Man here, no matter when that creation was made alive, and revolved as a World its little time in Space. God thus is born into Time as one with the flesh in the person of Spiritual Humanity as *His own Son*. Having endured the condition which is the result of that oneness with the flesh, and been born into the Kingdom of God, the conditions which resulted from that oneness with the flesh *live in God the Father as Experience*. This experience is embodied and personified in the individuals who lived and endured the conditions which became theirs as men, and thus the experience of each individual on Earth individualizes every one whoever received the first birth, and at the second birth, which is the birth into the Kingdom of God *as that Kingdom, even God*, they live as individuals in that Mind, even God, because of that experience, *which is the experience of God*. Thus, while they live in the Father as His sons because of the experience which individualizes them, they are themselves the Father and *One* with the Mind, and are that Mind which endured all these different experiences. Thus we see that Father and Son are interchangeable terms, the first signifying the Mind before the experience, the second signifying the same Mind after it had

endured the experience, and while it was undergoing the experience. Thus *Christ was both the Father* and *the Son*, without beginning or end.

The minds of men imagine great undertakings and stop there, being powerless to execute them. In the Mind, even God, also is begotten the image of great undertakings; being the personification of Power, He makes them have life and existence by the Omnipotence of His fiat. Not that God is obliged to speak the words before His will can be established. Not that God *said in words*, "Let there be light." Oh, no! God's very Existence is The WORD. He exists; therefore His fiat is an ever-present force because of that existence. His Existence is the proclamation of the Word. The Word is His Existence. Everything that is created, therefore, is created not because speech has been formulated, but because that which is back and above all spoken words, even *the* Word, IS. Everything, therefore, in Heaven and Earth moves and has life and being because of that Existence, even the Word, and every changing condition of life, be it plant, beast, or Man, of wind or wave, is the direct response to the fiat of the ever-present and ever-proclaiming Word. God does not need to pronounce the word that His will may be fulfilled, for just as surely as Truth and Majesty and Power and Wisdom and Justice and Mercy and Love, which are Him, proclaim that the decree is necessary, just so surely does the Word, which is Him, establish it.

God only is Eternal. Having within Himself as Himself Eternity, Time is ever present before Him. That world which to-day has no existence in fact, and which shall not begin its existence until millions of years hence, first will be conceived in that Mind, even God, and when it is given an existence in Time it will take its place as *harmoniously* in that Plan as though it and the Universe of which it becomes a part had a *simultaneous beginning*.

That world which will revolve in Space at some future time is foreknown of God and foreordained at the time He conceives it in His Mind, *which is Him*, but it has no existence

as Matter until it is called into being. So the Idea as it (He) related to US or WE in any relation to it (the Idea, God) had no Existence until God conceived it in His Mind. Having no existence, it was held in non-existence. Before God conceived within Himself the Idea as regards Man there was God, the *Begetter* and *Birthplace* of all ideas. God the Idea was in existence in His Fullness, but the Idea as it related to Man was without *form* and *void*, being held in *non-existence* in that *Deep*, even that *Mind* which was and is God, until He called it forth to the *Light*, even Himself. The Idea as regards Man had no existence until God called it forth from out of that Deep in which it was hidden *as Him* into its *own existence*, and then *that* existence began to take on *form* and *fullness* in harmony with the Existence in which it *lived*, and out of whose depths it was begotten. The Idea as regards Man began to develop in that Deep, even that Mind, even that Idea, even God, in harmony with that Idea, even God, *of whom it was a part;* and when that Idea was fully developed in that Idea, even God, then *that* Idea and *the* Idea, even God, were *One*. Conceived, therefore, in Holiness, it (the Idea) was Holiness personified. Conceived in Truth, it was Truth personified. Conceived in Majesty, it was Majesty personified. Conceived in Power, it was Power personified. Conceived in Mercy, it was Mercy personified. Conceived in Justice, it was Justice personified. Conceived in Love, it was Love personified. Thus the Idea on its conception was clothed with all the Omnipotence of Him who begot it and was not "it," but God. Having received all the Omnipotence which belongs to God, it became *the Word*, which is God, and was the *Instrument* by which God created all things, and the *Force* by which all things consist, and the *Source* from which all things get Life. He thus formed the Earth and all things *according to*, and in *harmony with*, and *subject to*, the One Great Idea. The Idea was the *Plan* by which all things were patterned, the *Moulder* of all things, the *Shaper* of all things. It was therefore impossible that there should be one movement made in the great scheme of Creation which was not in perfect harmony with the Idea, for it was

that Idea become the Word, that Idea conceived in the Mind of God and become God, that gave form and life and substance to all things. There can be *no thing occur*, therefore, *that does not work for the development and ultimate crowning of the Idea.*

The One Great Idea, up to which all ideas look as a child to its father, was the begetting of a Son by His Spirit in His likeness. To make this One Great Idea which lived in Him and was Him the personality of One who would be His Son. To take this Idea, which was Him, and with it beget a Being who would be *that Idea and that Word made alive in a Son.*

When God gave His Power to that Idea which found its birthplace in Him, and gave to that Idea His own personality and proclaimed it The Word, and when that Idea began development in harmony with that Word and because of it, all things created and brought forth in the natural world were created and brought forth in harmony with the Idea, but the development of this Idea in Nature and the phenomena in all things natural which would result from that development were understood and known of God before the Idea began manifestation in Nature, and therefore before the world was. Within the Mind of God, where the Idea was begotten, all things passed in review before Him, from the time that the atoms began their existence, simultaneously with the motion which came with that existence, until the Earth shall pass away in a tremendous conflagration and Time shall be no more, and *Humanity* shall be the Idea begotten in *a Son.*

The atom, whirling within its orbit, was the first stroke of the Omnipotent Word in the development of that Idea. Before it lived it was foreknown of God, and living, it was called to fulfill the purpose for which He formed it. Every development of that Idea in Nature was foreknown of God, and every form of Nature, from the most insignificant life to the highest, was but the making manifest that foreknowledge. *All* things and *all* men were foreknown by Him and began development in harmony with that foreknowledge. The first man who walked amid the flowering shrubs of Eden's garden, and the

last man who shall knock at the portals of the Eternal City for entrance, and every creature who will have lived between the begetting of the One by the fiat of the Word and the begetting of the Other by the Spirit of the Word, were foreknown to God before the world was. Every act of man or beast or fowl or fish or reptile, of springing grass and flowering shrub and fruiting tree, every wave that tossed its foaming crest to darkened sky, and every wind that swept the surface of the Earth, and every thought, impulse, desire, act, deed of each and every soul, was foreknown by Him and was taken cognizance of in the plan for the development of the Idea. Knowing beforehand what man would do in the exercise of his *freedom of will*, God planned *every* result in the Earth, Air and Sky to meet the necessities of these acts of man *without at any time interfering with that freedom of will.* He met every thought, conception, desire, intent, of *each* and *every* individual, of *each* and *every* community, of *each* and *every* nation, of Humanity, with a natural event, circumstance, etc., exactly suited to that particular case, at that particular time, whether of individual, community, nation, or Humanity, *using all these*, in the Wisdom of His Love, to the development of the One Idea, even the begetting of a Son by His Spirit, even the Holy Spirit, in whom the Idea which is the Word, and the Word which is the Idea, should be personified.

Having thus *foreknown* all things as regards the Earth, Man, and Man's Destiny, of all things that would transpire even before the World was, He gave to *all* things *life*, and thus *proclaimed their foreordination.*

The Idea, as it existed in the mind of God being to raise up unto Himself a Son who should be exactly like Himself in all things, the first absolute requirement of that Idea was that the Son should be innocent of Evil, and only the Good, as His Father was; that the Son should be innocent of Evil, and only the Good, not because He *must* be good, but because He *willed* through *love* of the Good to be the Good. This required that the Son should have *absolute freedom of will.* God could not make His Son a machine, *lacking* free will, for the being so

begot would not be in harmony with the Idea, for the Idea which is the Word, and the Word which is the Idea, *is God*, who is *absolutely free in His Will*. God the *Father* could not make the *Son* the *Father* by the *fiat* of His Omnipotence, for to be a *Son* one must be *born* of that which *existed before the birth and which made possible the birth*. Do you not see that if God had created in Eternity as Spirit a Spiritual being just like Himself, there could have been no priority of Existence, hence no Fatherhood or Sonship? Moreover, it was impossible that the Father could have begotten a *Son* by the *fiat* of His Power who would not only be like Him as regards His Nature, but as regarded the Knowledge that Father had as well, for one *must learn of them whose previous experience has given them knowledge superior to those whom they teach*.

Since it was possible for God to beget a being who would be to Him a Son without this Son having the Knowledge of Good and Evil, and since he could only learn he *knew* the *Good* by *learning* the *Evil*, we see why the *Father* demanded of that *Mind* within that body of flesh, which lived as flesh in that body, but as Spirit and His Son in the Father who begot it, even Adam His Son, that he should not seek to know the Evil. Do not the earthly parents, as the *Image*, thus always seek to guard the innocence of their child and keep it only the good?

When God made man He said: "Let US make man in our image." In whose likeness is the son or daughter? Is it not of the parents? If that child shall grow into manhood or womanhood, if it is the perfect likeness of its parents, will it not be *just* like them? Would not one made in *their* image be also one made in the image of their *parents?* And would not one made in the image of their *parents* be in *their* image also? Innumerable Worlds have lived their little existence in Time. Out of them hath been begotten Sons of God *grown* into the *Fullness* of the Reality. At the Creation of Man they (*a*) "sang together for joy" over the creation of man in their likeness, even the likeness of those seven spirits which beat in unison with the seven spirits of their Father and Begetter. Thus

(*a*) Job xxxviii. 7.

God created out of the elements a *body* for that Son, even that *Spirit begotten in His likeness*, and made this Spirit flesh, even as The Word was made flesh, and thus this Spirit, even mind, lived as Dust of the Earth, and this flesh and this Spirit were one, for this Spirit, even Man, had been made "dust of the ground."

The *Idea* began to be made manifest in the natural world when the first appearance of motion heralded the coming development of matter. Every step forward in the development of matter was also a step forward in the Plan of God. Yet it was the Idea that first existed in the mind of God as God that first formed each thing before that thing existed. The climax of this manifestation in Matter of the Idea was Man. God called the Earth into existence from the atom to its completion, and gave it mind, according as the Idea that lived in God and was God was made manifest. The life not inherent in this Earth, but in Him who gave it existence. The mind not inherent in the things created out of the Earth, but in Him who gave each its mind according to the purpose of the Idea which formed the thing. Thus the Idea preceded the formation and moulded it to conform to the Idea as it existed in the Mind of God who was that Idea. All that which had gone before Man was but the footprints of the developing Idea in Nature. Each step in Nature is marked by a more highly developed mind. (*b*) All mind is dependent on the Word above for its existence. Each existence receives mind *according to the purpose for which it is formed*, (this purpose existing in the Idea *before* the formation), *and in* HARMONY WITH THAT FORMATION. It will thus be seen that as there existed in the Mind of God the Idea, which was the Perfection and End of all things Spiritual, (and the Idea, even the Son of God, could not be less than that,) if that Idea was made manifest in Nature, there would be at the end of this manifestation of the Idea in Nature the Perfection of Natural things. Therefore, Man. If, then, Man was the End of this manifestation in Nature of the Idea, then all that which went before Man would *point*

(*b*) Matt. x. 28.

toward Man as that Idea's completion, and would make manifest in a *degree only* that Idea in Nature which man manifested completely. It follows also that since Man's body was the *completion* of the *manifestation* of the Idea in Nature, the nearer the *body* of any of the lower formations of natural life *approached the form of Man's body*, the *nearer it would come to expressing or making manifest the Idea in Nature*, and the nearer it would be like Man. It follows also that if that *body* of Man was to be a perfect manifestation of the Idea in Nature, it must be a *perfect body*, that when *that body*, even Man, became a *living soul*, it might be the *vessel* prepared for a *perfect Mind*. It follows also that if the body of Man showed forth the *perfect natural Mind*, the *nearer* any other creature came to having the *same body*, the *nearer* it would come to having the *same Mind*. *Therefore the gradations in the Minds of the creatures according to their forms*. All below Man having been made to minister to Man's wants, and thus fulfilled the purpose for which they were formed, their *existence* terminates with this fulfillment. But the Idea which gave life or mind to them for a purpose lives on after the creature ceases to exist. They all have their part in the Plan which is the development of the Idea, but having no farther part in that plan than to minister to man's temporal wants, there ceases the necessity for their existence, and with the ceasing of the necessity their existence ceases.

While thus the animal kingdom, and the vegetable kingdom, and the mineral kingdom, and all things below Man, fulfill their mission when they have contributed to the pleasure and existence of the being, even Man, for whose benefit they were created, Man himself has but begun to make manifest the purpose for which he was formed, for, having been born into Time, it is his destiny to be born into Eternity.

Having thus begotten Man with the purpose that he might develop into His Son through having been begotten by His Spirit, He made him pure, He made him the ruler of a kingdom, He placed all things in subjection to him, He gave him dominion and power, He made him the absolute and perfect Image of the True — the Reflector, the perfect Reflector in

Natural things or in Nature of Himself who was Spirit; and as the conclusion and fulfillment of that Image He gave him absolute *freedom of will.*

Man was given freedom of will in harmony with and because of the Idea which brought about his existence. This was requisite to the fulfillment of that Idea, and it would have been impossible for The Word to make Man an automaton, or to have circumscribed or limited that Will, for the Word and the Idea are One. Should The Word, which is God, seek to *coerce* man and *compel* obedience by *destroying* that free will, or by withholding that free will, then the Word would be found in opposition to the Idea, hence in opposition to Himself, since the Word and the Idea, even God, and His Son are One, which would be an absolute impossibility, for the Word God is harmony personified.

When God formed the *body of Man* in harmony with the Idea, which was God, that body sprang into life full grown. even as the Idea existed in the Mind of God as God. The Son of God (the soul-son of man) having been made *flesh,* and therefore being no more spirit only, but flesh, or *one with the flesh,* and the flesh being of the Earth earthy, and that flesh, even Man, being fully developed, we have Adam (Man) in the beginning fully alive as regards the demands of his carnal nature, but having no knowledge of the demands of his spiritual nature. Yet it was the Son of God (soul-son of man) that gave life or mind to that flesh and made Man, who was flesh, a living soul. Thus the things of this life were manifest to Man, while the things of the Spirit were yet unknown to Man. Man had not been made *manifest* to *himself* as *spiritual* and the Son of God.

It will be seen, therefore, that the soul of man which came from God, and which was His Son begotten by His Spirit, *lost* that *personal knowledge of God* and the relationship it bore to Him as His Son when it became one with the flesh and was flesh, and its knowledge was limited to that world of matter in which it as a full-grown man of flesh lived, this knowledge of its earthly environment being contingent on and made appar-

ent by or through its five senses. The Natural Man, of the Earth earthy, had been born; the Spiritual Man, the Son (soul) of God, which gave life or individuality to that Son (soul) of Man, still lived in God, (*b*) "in whom it lived and moved and had its being." It had not attained to its birth, which is the second birth, and which means the birth of the soul into the Kingdom of Heaven as His Son, and *could not be* until Man should make *manifest* the *Spirit of the Father who begot Him.* We have, therefore, in the beginning of Man, the Man of flesh, born out of the Earth and fully alive to its demands, and the spiritual man, his individuality as the Son of God undeveloped. He was like the unborn child, which, having attained to the fullness of its physical organization before its birth, (the *consciousness of the existence of that child being with the mother, and not with the child of whom it, the child, was a part, and the birth of which child was dependent on the mother,)* could not take up a separate existence of its own until it had received the birth of that body. Thus the spiritual man, even the Son (soul) of God, even the Idea, reposed in the Soul of God, who gave to it life and being, and which was one with Him and was Him. When Adam was born, the flesh formed itself according to this Idea, which was its *pattern*, and then the Idea lived in Man as Man, and the Idea was born into Time, to be born into Eternity. Having been born into Time, that is, the soul which lived in God as Spirit *also* now living in Man as flesh, that Spirit that lived in the flesh was subjected to the flesh's limitations, and that which the Man of Flesh could see, who, having been born, had taken upon himself individuality separate and apart from the Earth, which Son of God had been born into Time as the son of man, that the Son of God in whom Eternity abode, abode also in Eternity, even God, and had not yet been *born unto that Life*, and could not be until *begotten* by that Life's Spirit, even the Holy Spirit.

One may tire of the frequent statement that the things of this life are but the shadow of spiritual things, yet one must ever bear it in mind. The mind which Man had in the begin-

(*b*) Acts xvii. 28.

ning was like the protoplasm from which the child is begotten. When God spoke to it and gave it the truth it most needed, that mind began development. It began to make manifest the life that was in it, and it gave an attentive ear to that Spirit which was to beget it, but was overcome by its antagonistic environment, even that which was below, which appealed through the senses to the flesh. That soul manifested faith in the Word, but immediately the carnal nature rose up and slew it. The first manifestation that this Son of God made of his presence in man was his hearing the Voice of His Father, from whom he got his life, and in whom he lived, and in faith in that Voice. For it must be noted that the (*d*) Man was inclined to accept that Voice as the Truth until his carnal nature, full grown, (*e*) asserted itself and betrayed that Son of God, (*f*) *slain from the foundation of the World.*

When man felt within his own soul and body the results of that disobedience, then the spiritual man began to know that He knew God, and began to know that carnal mind, one with the spiritual mind, which betrayed him, and *Man began to know himself.* Man having sinned, and the soul of man, which came from God and which lived in Him as His son, having become stained with sin because of its *oneness with that carnal mind which sinned*, the soul of man, even man, was *cast out from God.* Thus the Son of God suffered because of his oneness with that carnal mind which was cast out.

It will be seen, therefore, that *man* was not that Son of God, for man was disobedient, but it was that spirit within man which came from God and lived in Him *as God*, and which was *ready to believe.* Yet it was this spirit (mind) which came from God and lived in Man as Man that gave individuality to that Man that sinned and was its life. It was this spirit (mind) which God had begotten in Man as Man by His Spirit. Man, therefore, was not the Idea, even the Son of God, but the Spirit within that Man. If the Son of God, begotten by His Spirit, lived in that man *as that man*, it is evident he would make his presence manifest *according as he had*

(*d*) Gen. iii. iii (*e*) Gen. iii. 6. (*f*) xiii. 8.

life within that body. This he did when he *showed* a *disposition* to *believe*, and when he *suffered shame* because of the *sin* of that *carnal* nature which could not and would not show any shame of itself, for it is *always at enmity to God*. For Man to make *manifest* that he is the Son of God, *begotten by His Spirit*, it is absolutely necessary that he should have *Supreme faith* in God, have the Righteousness of God, and be obedient to God as His Father, for disobedience and unbelief and unrighteousness are the attributes of the children of wrath. It was necessary, therefore, that Man should attain to that development of soul which would hold every demand of the carnal nature subject to the will of the spiritual nature before man could *manifest* that He was the Son of God, begotten by His Spirit, the Idea made *manifest* in a *Son*, God the Father living again in His Son whom he had begotten out of Himself, soul of His soul and Life of His Life. Thus He, even Christ Jesus, was begotten into Time and took upon Himself individuality, even the individuality of Christ Jesus, and lived His life of Earth that in thus making *manifest what the Son of God is* we might behold our faces reflected by the side of His, and seeing that in *our* faces (souls) which was *like* His, KNOW that *we were sons also*. Behold, we look as through a glass darkly, but when this glass (our souls) is washed (purified) then shall we see Him (ourselves) as He (we) is (are).

God The Word, God the Idea, existed from the Eternity of the Past as God. For Jesus Christ the man, for Him who was called Jesus Christ, it was just as *necessary* that He should be born into Time to receive *individuality*, and therefore to become a *Son of God*, as it was for you. In all things the same, *this* the *manifestation* of the Idea *as that Idea*. But for the Idea Himself which lived in Christ Jesus *as Him* there could be no beginning or End.

The Idea having attained to that point in its *manifestation* wherein there had been begotten a Man in the image of God, and that Soul having lost its purity through the disobedience of its carnal mind, and having gained *knowledge through its belief in the Truth*, the continued manifestation of that Idea in

Man could only come through a restoration of that mind (soul) to its original state of purity, through a belief in God and an obedience in harmony with that belief. For it is manifest that if the insufficiency of that faith was the occasion of the fall, a sufficiency would restore again. When the mind shall have returned to its original state of purity through love for Him whom it calls Father, this love being the answering response of the soul to that *Supreme faith* which made possible that love, then will the Mind or Soul of Humanity have attained to that perfection of Body which will make it a fit receptacle for the Holy Spirit, and the Idea will have found its completeness in that Unity, for then will God the Father have raised up unto Himself a Son begotten by His Spirit, begotten *out* of Himself, Soul of His Soul, Life of His Life, even the Idea which *was* Him, begotten in a Son and become the Son also.

The ultimate end of all things is Man become the Son of God. This is His Supreme purpose. All those who partake of this *obedient* mind of faith He hath foreknown as His children, and hath predestined and foreordained them to be conformed into the likeness of His Son, Christ Jesus.

Creation was *like as* if one should take a ball, we will say, of a certain given diameter, this ball having from center to circumference perfect similarity of being, and then through this ball draw an *instrument*, beginning at the bottom, on up through the center to the top, this *instrument* having the inherent power to give life to this dead ball and through the diversity of its power give to each step of its progress through that ball a different order of life, each advance of that instrument developing a higher order of life until that instrument should reach the top of the ball, where we would find the highest order of life. It is manifest, therefore, that if there shall be a higher order of life than the highest order so far attained, there must be begotten a life out of some other source than the ball, since the *instrument* has arrived at the *top of the ball* and has brought the *life of the ball* to completion. The advent at the top of the ball marking the climax of Creation as regards the ball and its elements, it follows that the farther progress meant a *New*

Creation. A new creation out of that which was directly opposite in character to that out of which the first was created. But since the life of the highest order of the ball was, like all the life of that ball, antagonistic to that out of which the New Life was to be created, it follows that the *first life must be cast off before the New Creation will be complete.*

Going farther, we find Death this ball held in non-existence by the Omnipotence of God, and the Idea, made The Word, the Instrument. Thus when the Idea, which was the Instrument, made as much of Death or non-existence cease to non-exist as was in harmony with the Idea, and Death took on life and was no more death, but life, and no more non-existence, but existence, then Creation in nature began to take on form, and the first form of life was but the first step away from Death. As the Instrument, which was the Idea, which was the Word, which was God, came on up through this Sea of Death, this ball of Creation, this *assembling of the elements of Nature,* this life increased, and every advance of the onward march of the Idea showed a higher order of life. The climax of that life was natural man. He was the completion of that *life of the ball.* Man sprang into being full grown as a Man, having in their fullness all the attributes of physical manhood, but having no development, *being a babe,* as regards the things of the Spirit, and in the development of the Spiritual Man only could a Son be *begotten by the Spirit.*

Thus we find at the *beginning* of the first creation God taking a Nothing and endowing it with life. We see Him take this Creation through to completion, and having completed it He rests from his labors in the creation of the material world In harmony with that completion, and to commemorate it, the children of Israel kept the seventh day holy, and God sanctified and blest it.

With the conclusion of the old creation and God's rest from *it,* He immediately began a *new* creation. The old creation was material and was of material elements; the new creation was spiritual and was of spiritual elements. One of matter, the other of mind. One of flesh, the other of Spirit. The

day that God put Mind into the flesh and that flesh lived as Man He ceased from His labors at the old creation and began with the new. Thus there was no break in His labor — not one iota, but a change as regarded that labor, and *this was His rest.* Neither was there any stop or check to the begetting by His Spirit a Son by the work of that carnal mind in Man, for *all things worked together for the begetting of that Son,* hence that Son *could not or would not cease to develop or grow one moment* until He had attained to the fullness of His stature. When the (*e*) new heaven and new earth, *even Man become God,* shall appear, then the old shall pass away. The new creation was made *manifest* when Christ was *born;* its *completion* was *manifested* when (*f*) Christ *rose from the dead.* Hence while the old Sabbath day of Rest commemorated that day when the Creation of the physical world ended and God ceased from His labors in the material world, so the new day of Rest commemorated the Day when *God in the flesh ceased from His labors* and was the day of the *first fruits* of the *new creation,* even the *new birth* of the Spirit, into the Spirit, that new birth meaning an entire, an eternal separation of the soul from the flesh or from matter, and an eternity of being with God as His Son. To keep the old day of Rest is to commemorate the day of the birth of the natural world and the natural man. To keep the new day of Rest is to commemorate the day of the birth of the spiritual man, even Christ Jesus, and to keep that day in remembrance, as a *sure prophecy,* of the day when Humanity shall be begotten in His likeness. The first Creation began when God spoke the World into existence and crowned it with man, natural man, as its End. The second creation began when God gave to Man the Truth; the second creation will end when Man has become the Truth. The third creation began when the Virgin was overshadowed by the Divine Presence, and ended when the Christ ascended to the Father. Yet there is no first or second or third to the Idea, even the Word, which was born into Time and from Time into Eternity, to the Son of God who walked and talked *in the flesh* to a sin-cursed world,

(*e*) 2 Pet. iii. 13. (*f*) 2 Cor. v. 17.

and paid the *penalty of that love* in His death on the Cross, for He reaches back to *the* Beginning before the World was, and *in God* found His Alpha, and forward down through that vista to the End after the World shall pass away, and in the Idea, even God made alive in a Son, shall find the Omega, and in His own person shall be found embalmed all Eternity of Being.

(*g*) Behold, all things are made new. As God took a world, empty and void, and brought it on to completion, with Man, born out of water, as its climax, so God had taken Man, spiritual man, who has been manifested as he is by Christ Jesus, and willed to give him a new birth, even the birth of the Spirit. *God the Environment of that Spiritual Man, His Son, at the beginning of his individual existence, his journey towards completion of that journey, and at that journey's end.*

When the elements formed themselves into being as Man and was thus brought into contact, as *one*, with mind which is Spirit, and the flesh lived as mind, then this man who was made out of the dust of the ground was seen to be *alive to things of Earth, but dead to God who is Spirit!*

While Man, therefore, was made alive by the Spirit of God within him, yet he had within him the predisposition towards disbelief, insubordination, and rebellion against God because of that carnal or fleshly mind. He never could attain to that condition of soul which would proclaim him the Son of God whom His Holy Spirit had begot, until the spiritual man has obtained to that *fullness of development* which would forever separate him from that carnal self. As the predisposition of the carnal man was *away* from God and of the spiritual man *towards* God, the farther this carnal mind got from God the more mature he became, and the nearer the spiritual man got to God the more mature he became, hence they both needed to (*a*) *grow to maturity to be separated*, and once grown to maturity, the carnal mind would forever be cast out because of that maturity, and the spiritual mind forever at home because of its maturity.

Every attribute of that man born out of the Earth was

(*g*) Rev. xxi. 5. (*a*) Matt. xiii. 29, 80.

predisposed in *opposition* to God. Every attribute of the spiritual man was predisposed in harmony or *obedience* to God When the flesh received that freedom of will which became its because of its oneness with that Son of God, he at once used that freedom to *disobey* God. The spirit of unbelief and disobedience sprang into *life* on the coming of the Idea, which was God, who was the Word; the *eating* of the fruit was the *surrender to it*, and by this surrender the *disobedient* and unbelieving spirit was made *manifest*. If there had been no surrender there would have been no sin or violation of the Idea, which was obedience to the Father as His Son, for the *sin* lay not in the *temptation*, but in the *surrender* to it, but the surrender made manifest that that carnal nature was *antagonistic* to God, had no *faith* in God, and therefore *could not be God's son*, and the son of God began to *know* and *hate* that carnal mind, even the *son of perdition*, that had betrayed it.

When *faith* in God as the Truth began to *grow* in man's soul the light from God's throne began to illuminate it. Every step in that tremendous journey that Man has made from that time to this has been with an eye single to develop in man that spirit of faith and obedience and a hungering and thirsting after that Life that will make man the Son of God. Thus all things in heaven, and earth, and air and water and sky, and things seen and unseen, in things natural and things spiritual, were *planned* so as to *best develop that faith* and yet leave Man *absolutely free of will*. Thus God, dealing with that carnal nature of man and seeking to develop out of it, *through faith in Him*, a Vessel, sweet, pure, chaste, holy, fit receptacle for the Idea and all the honor and the power which that Idea which is the Word brings unto Man, showed him a natural fruit in a natural garden, that the natural man might see and know. To increase and make stronger this faith He timed the waters of the deluge, the winds that beat back the waters of the Red Sea and lying quiescent let the waters engulf the Egyptians, brought forth the winds, according to his foreknowledge and foreordination before the world was, that lay the quails and the manna at the

feet of the rebellious and faltering Israelites, the Sun that stood still at Joshua's command, and the fish that carried Jonah three days in its belly. To develop and make stronger that faith and that obedience that should result from it, He appeared to the Israelites in the thunders and lightnings of Mt. Sinai and gave them the Law at that time, made the bush burn and the rod become a serpent before the eyes of Moses, sent the plagues upon the Egyptians, sustained the Israelites in battle and brought about their defeat, led them through the many wanderings in the wilderness and into the promised land.

The Book is but the Story over and over, over and over, of God and the means He has taken to develop in Man that faith in Him which *must* abide in His Son. The first Man a Natural Man, the second Man a quickening spirit. The first man of the Earth earthy, the second man of God godly. The journey from the first to the second marked by a series of miraculous occurrences in Nature, yet *none out of harmony with Nature's laws*, that the natural man, seeing these tremendous manifestations of His presence and His watchfulness and beneficence, might be transformed by the renewing of his mind into the likeness of the Son of God through *faith* in God and obedience to that faith, until faith should be no more in the Unseen and Unknown, but faith in the Seen and Known, even God as made manifest in Christ Jesus His Son. All this that the Spiritual mind might develop. That Mind which had no *development* in Man only as Man had faith in God, and having been given existence is predestined and foreordained as His Son.

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God is Love. In Him Love is personified, and is the controlling force of His being. Sin, it has been said, is infidelity to that Love. When God speaks, therefore, it is the Voice of Love offering Love's gifts. Sin is the listening to the Voice of the Pit, and obeying it, for the Voice of the Pit is that (*a*) Great Harlot, the Mystery, Babylon the Great, whose sorceries have seduced the World, and she began to take on life

(*a*) Rev. xvi. 19; xvii. 5; xviii. 1-24.

and live when Man surrendered to his carnal nature, and every onward step of Humanity has been by overcoming her sorceries. In this Voice of the Pit, even this Great Harlot, are murder and envyings, and strife and all lies and sorceries, and adulteries and deceptions. She is the opposite of Him who IS, and is the Harlot with whom all minds have committed adultery; and her offspring are, like her, foul with the vileness of the Pit. She hath become a great city, even the City of Babylon, for her bastard children invade the Sanctuary of every soul, where only God should reign. From out of her, even this Harlot of harlots, hath come all the harlots of the Earth; from out of her hath come all the murders of the Earth; from out of her hath come all the wars of the Earth; from out of her hath come all the thieves of the Earth; from out of her hath come all the lies of the Earth; from out of her hath come all the blasphemies of the Earth.

She hath appeared as a light (truth); yea, even the light of a candle hath *seemed* to be in her, and she hath seduced the souls of men away from that Love which is from Everlasting to Everlasting, and their infidelity hath been made manifest to all. Yea, the story of her wiles and seductions are written in blood and tears and suffering and woe and sorrow and great anguish, in the history of the World. "I sit a Queen and am no widow." Nay, for all the World hath been a husband to thee, and the pages of history, and the seared and scorched and blackened souls, testify to this awful fornication. Eternity alone can measure thy seductions.

"The Kings of the Earth hath committed fornication with thee," and the armies of the Earth find their life in her, and the "merchants of the Earth have grown rich through the abundance of her delicacies." And the shipmasters and the sailors on the ships have been seduced by her sorceries, and the harpers and the musicians and the pipers and the trumpeters and the craftsmen and the grinders of the grain and the great men of the Earth have been deceived by her, and all the nations of the Earth have been deceived by her sorceries and by the light of the candle they beheld in her. This is the

woman which rides upon the beast, even the carnal mind, upon which is stamped the names of all blasphemies, and she lies drunken with the blood of the saints from the time of righteous Abel, and the martyrs of Jesus from the time He hung on the Cross, until now. The Red Dragon, that old beast whose name is War, and before whose pitiless march the Earth hath travailed in sorrow, and mothers mourned, and widows lamented, and children cried in vain for their fathers, found its birthplace in her. The Earth was Humanity's and the fullness thereof; she hath laid hand on all things, and the merchants have waxed rich because of her teachings, and have laid by this world's goods at her behest, while the poor cry for food and the homeless for shelter.

Think you that this Church or that Church is that old Harlot that deceives the World? "Roman Catholicism," says one. Yea, *Roman* Catholicism, that owes its life to formalism and ecclesiasticism, and whose life is dependent on these pageants and ceremonies and formalisms and ecclesiastical despotism, whose stock in trade is stereotyped prayers and beads and crossings of the body, and waters, and transubstantiation, and worship of the Mother of the flesh, and old bones and pieces of wood called relics, and the regal uniforms of ecclesiastical dignitaries, and canopied chair, and kingly court, and ambassadors of and to civil courts, and all the deceptions of her teachings that hath led many "captives into captivity" and slavery of the soul to the letter and the denying of the Spirit of the law, and priestly interference between man and his God, and the penitent sinner and his risen Lord, shall go down into eternal Night with the Harlot by whose sorceries she hath been begotten; but Catholicism, the *Unity of God's children*, be they called Catholic, Methodist, Baptist, or whatever name they are known by, shall arise above the crash of creeds and articles of faith, and denominational names and ecclesiastical potentates, and all that is perverse in Earth. And the Earth shall be the children of God's, and the fullness thereof. Know ye not this Harlot? GREED IS HER BEING, AND

THE LUST OF THE FLESH HER ANIMATING SPIRIT. Out of her hath been begotten all the vileness, and all the filth, and the debauchery, and the lies, and the sorceries, and the misery, and the anguish, and the suffering of the world. *All* men have given heed to the seductive wiles of this Harlot, and have become partakers of her vileness, and have done her bidding. Her mind has become their mind, and her lusts will they do. Thus kings make wars and oppress subjects to gratify personal ambitions, great standing armies stand as a menace to peace and prosperity and happiness. An "eye for an eye," and "Evil for Evil" the battle cry, and "every man for himself" the watchword. All nations look with jealous eye on their neighbors, and all stand ready to hurl the dragon forth at a moment's notice to slaughter. These are the things begot through her fornication.

"How much she hath glorified herself and lived deliciously, so much torment give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for *strong is the Lord God who judgeth her.*"

This is the mind which has come down through the Ages and which is symbolized as a Harlot with whom all men have committed fornication. Not this Church or that Church, this people or that people, but that Mind in Man which is of the Flesh, and whose spirit is Greed and Lust of the Flesh. Humanity has looked ever *without* for this Harlot. Had they *looked within at their own souls they would have seen her sitting there enthroned as a queen and they committing adultery with her!*

This mind, even the carnal mind, for that is the mind which the Lust of the Flesh has begotten, and therefore the carnal mind and that old Hartlot are one, stands opposed to Him who was the Power of God unto salvation from that carnal mind. The forces He made manifest as that Power, even God who is Love, have taken hold on the soul of Humanity, and to-day the battle is on in that Mind for the mastery of that mind. But the battle is with Him and His disciples, "and the

Lamb shall overcome them, for He is Lord of lords and King of kings, and they that are *with Him* are called and chosen and faithful."

If, then, He taught truly the will of the Father and made manifest the Father in His own Life, we know that the weapons which He used to overcome the world while on Earth are the weapons that those who are His followers will use also. That the life He lived on Earth will be the life they will strive to live also. That the rules of conduct and life which He taught and made manifest by living up to them in their fullness His followers will not only teach, but live also. Thus we approach with the most intense solicitude, born of a desire to be Sons also, His teachings and His life, knowing that any teaching that does not harmonize with that teaching and that life is not begotten of the Mind of God, but of that Harlot whose sorceries seduce the World.

We find Him at the threshold of His ministry, and the making manifest of His Life and the Spirit that animated that Life in that ministry, assailed at the most vulnerable point by the seducing Spirit of the flesh. Having the completeness of the perfectness of mentality and the Power which this mentality gave Him and the Mentality which this Power, even the Word, gave Him, we find Him tempted to use this power and this gift of Mind or Soul for *personal* ends, and to gratify the lusts of the fleshly man. He was offered bread to satisfy His hunger, unlimited dominion, all nations promised as His vassals, and freedom from danger. The Mind, having from its inception fed on the Mind of its Father, and the Spirit of that Mind having drank, even from its inception, from the Spirit of its Father, the seducing wiles of that Harlot, that Spirit of the fleshly mind, fell harmless, and standing secure in the strength of His Faith in the Word He rose triumphant over them. The predisposition not to, but away from the flesh. The predispotion not to love that which tempted the soul, but to hate it and love that which is spiritual. He taught, therefore, that the Son of God could not use His powers for the gratification of the demands of His flesh, but for Humanity. He taught that the

Son of God could not use His power to gain earthly possessions or to deprive His fellow man of the equal possession of the fruits of the Earth, which are the gifts of the *One* Father to His children. He who offered a Kingdom not made with hands, eternal in the Heavens, and all the *Fruits* of that Kingdom, and all the *Bread* of that Kingdom, and all the *Comforts* of that Kingdom, to *all* who might ask of Him, offering to *all* men *freely* and *without price*, prompted thereto by a knowledge of Man's need and that Spirit of Sacrifice of the flesh which was His Eternal Joy, could not give the *lie* to that *profession of Supreme unselfishness* by laying a selfish and grasping and unrighteous hand upon the things of Earth which give strength and nourishment and comfort to His *brothers* in the flesh, and hold these possessions as His own, and deny to His *brother* the right or the privilege of enjoying them or possessing them. In conformity to this line of conduct — this line of conduct prompted by that unselfishness — He labored at *lowly* toil, and laboring put not up in store, and dying had not the means for burial. In conformity with this Spirit of self-sacrifice, which is the Spirit of God, and which *must* control the soul of every man before he can be called the Son of God, He returned good for evil, reviled not when He was reviled, cursed not again when He was cursed, beaten, scourged, spit upon, nailed to the cross, mocked and blasphemed, He who was the Power of Omnipotence, and could have cast into Eternal torment with a word those who tortured Him, prayed the (*n*) Father to forgive them, and went like a (*o*) Lamb to the slaughter. He loved His enemies, did good unto those who reviled and hated Him, and prayed for those who crucified Him. *Condemned divorce*, and proclaimed that any one who put away his wife for *any other cause than adultery* and married again was an Adulterer, and he who married the divorced adulteress was an Adulterer also. *None*, therefore, who have this Spirit of obedience, which was His Spirit, and which *must* reign in their soul, can do this thing. (*p*) He condemned Peter, who drew the sword of steel, and in that condemnation

(*n*) Luke xxiii. 34. (*o*) Isa. liii. 7. (*p*) Matt. xxvii. 52.

put the eternal seal of His condemnation on the Sword of steel as the Force which was to reform the world, and (*q*) proclaimed that he, even the carnal man whose weapon is the sword of steel, shall be slain by the Spiritual Man with the Sword of the Spirit. "Herein is the patience of the saints." Oh, the carnal man hath led the spiritual man into captivity and held him prisoner to the sword of steel, but the Sword of the Spirit is mightier and cutteth deep, even to the severance of body and spirit, and the Spiritual Man with the Sword of the Spirit in his heart shall take captive and hold prisoner that carnal man, and the Sword shall be beaten into plow-shares and man shall make war no more.

(*r*) "Here are *two* swords," said the apostles. "It is enough," replied the Deliverer. The sword of steel and the Sword of the Spirit. To the Church was given the Sword of the Spirit, and it shall finally triumph.

The Sword of the Spirit waved this way and that way before the Tree of Life and guarded Man's approach to it. It left one broad blaze of Light from Eden's garden to the tragedy of Calvary's Hill. Under its inspiration Abram left the tent of the idol maker and became a sojourner in the desert; Moses led the children from the land of bondage into the promised land; armies assembled and fought, and bled, and conquered; the sword of steel clave to the heart and the Sword of the Spirit shining above proclaimed its downfall in its using. It lay cradled in a manger, and giving tone, and life, and direction to that Soul whose Life it was, it made manifest by word and deed that not War, but Peace; not Strife, but Brotherhood; not Death, but Life, was its mission. Before the souls of men it glows with ever increasing brilliancy as Humanity catches more of its rays, and before its onward sweep dynasties crumbled and fell, kings lost kingdoms, armies fought and won, slaves were freed, and governments established; and as every onward step of the children of Israel with the sword of steel was the herald of the coming of Him in whose hand was the Sword of the Spirit, who should proclaim a Universal Peace

(*q*) Rev. xiii. 10. (*r*) Luke xxii. 38.

as the (*s*) Will of the Father, so also the battles which Humanity have fought with the sword of steel for Humanity's sake, under the inspiration of the scintillating rays from that Sword of the Spirit, are the promise of the sure coming of that day, even that day which is now at hand, when that Sword of the Spirit shall slay the sword of steel and there shall be the dawn of the Peace of a

UNIVERSAL BROTHERHOOD.

The rich man, laying in store the treasures of this world, the Kings of the Earth who ride in their chariots of Mammon and Lust of Power and Greed of Self over the prostrate forms of their starving and idle and ignorant and impoverished subjects, while they revel in excesses of wine and gluttony, form licentious alliances with courtesans, and fix upon the people a burden which is the offspring of their prodigality of display and expenditure, can never be sons of God, for they have not that Spirit of *sacrifice* which is an *absolute* and *necessary* attribute of Soul of all who are to be sons of God. Yet the sacrifice of self consists not in a self-abstinence from food, but in *refusing* to be a *party* to a *condition* that prevents *one* human being of the entire family of Humanity from having always food for the nourishment of that body. It consists not in denying to the body warm and comfortable and becoming clothing, but in refusing to be a party to a condition of things that denies to any one else on Earth this raiment for their body.

The disciples of the Lamb, under the inspiration and obeying the Voice of the Leader within them, (*t*) held all they had in common, and all men were rich with the abundance which was the property of all, and poor with the loss of personal aggrandizement which was the lot of all. Within that charmed circle the old spirit of Greed entered, and, as in all other things, there was a falling away from that which was the True.

He preached and taught by a Life that the Life which is God is Spirit, and must be worshiped by Spirit. That the

(*s*) Matt. vi. 10. (*t*) Acts ii. 44, 45.

Bread of Life which the Soul of Man must eat of before it can become the Son of God, is Spirit and is His Mind. That the blood (life) which the Soul of Man must drink of to become the Son of God, is Spirit and is the Holy Spirit, even the Spirit of God, which gives life to that Mind or Body of God. That the life of the child of God must be made manifest in a life of acts of self-sacrifice, looking for no reward of men. That the living of the life in harmony with His life means to have the Spirit of Humility, despising and shrinking from ostentatious display, and the parading of the deeds to excite the commendation of the World. Before this exalted view of the true character of His children what a mockery, what a blasphemous mockery, is the scheming and maneuvering of those ambitious priests of whatever name, who seek the dignity of worldly emoluments, the titles of D.D., LL.D., Reverend, Bishop, Archbishop, Cardinal, Pope, and the monetary considerations which these emoluments bring them. What a travesty on the religion He founded, and which is Him, is this glorifying of Rank, this exploiting of embroidered vestments, red hat, and canopied chair; this kissing, *as a sign of humility*, the *big toe* of the greatest *despot* that ever lived. The embodiment of arrogance, she hath assumed to herself the prerogatives of God Himself, and stands as a menacing barrier to soul communion with God. As if these priests could command the attention of the ONE whom they themselves deny in that they claim for themselves a mediatorship which can only belong to Him! Know you not that the only coming into His Spirit, and communing with His Spirit and receiving sorrow for Sin, and forgiveness for Sin, is by the transforming of your spirit, even the Spirit of your Soul, into harmony with His Spirit? That if your soul is in touch with His Soul, and your Spirit in touch or harmony with His Spirit through a hungering and a thirsting after that which He possesses, namely, Righteousness, — that this very hungering and thirsting after this Righteousness, through *faith in Him*, is the Key that unlocks the door of your own heart and makes you, *You*, *a priest* called and chosen of God to offer up within your own soul a *Self-sacrificing* SPIRIT

unto the Great High Priest, even the Great Sacrifice Christ Jesus, who doth commune with *You?* Oh! Ye blasphemers of God, who lead your devotees into the captivity of error, and offer them a stereotyped prayer as a penance and palliative for Sin, and a telling of beads as a forerunner of forgiveness, who fastened thy clutch upon the *visible* Church, and by degrees incorporated within her body all the perversions which are thy life; who give to her devotees a *Woman of flesh* and proclaims her the Mother of God who in her womb sheltered the Infinite, — who have made this woman of flesh, this Mother of the flesh, a thing to be prayed to and worshiped, and have exalted her as though she were God, and pray to her as the Intercessor with the Son who is the Intercessor with the Father! Oh, what a travesty on Truth! On the Divine Purpose of God! On the *Infinite Love* of God! Know ye not that the Sacrificing Spirit, which was One with the Holy Spirit, and was its product, is the Great Fountain of Joy to the Father, from out of whose depths there ascends continuously to His throne an odor of sweet savor, and that this Spirit was made *manifest to Man* to show *God's love for Man, and thereby bring Man to the Father, who* WAITS WITH OPEN ARMS TO RECEIVE HIM? Oh, ye of carnal hearts, searching after the things of earth, temporal power, and royal court, and lackeys, and armed and uniformed guards watching over that Court, one can not wonder any longer that ye see in a Woman of flesh the Mother of the Infinite, and worship her, and see in the bread and wine (symbols of the true Bread and the Wine, or the Mind of God and His Spirit) the living flesh and blood of Christ! No wonder ye give unto the dying the morsel of the Earth's life when to you is incomprehensible the true life which only can make that Soul meet for Eternity! No wonder ye give them a thing of ivory or silver or wood to kiss, a thing of the Earth's life, when to you the Spiritual Sacrifice is incomprehensible! No wonder ye burn tapers of wax on the altars, and candles of wax at the bier of the dead, when to you that Great Light, even the Holy Spirit which is His Spirit, which shines in the souls of His followers upon the *Altars erected within their own*

souls, bathing them in the incomparable brilliancy of its splendor, and lighting them across the River and into His presence with the benison of its Love, is incomprehensible! They have gone to you for Bread; thou hast given them a stone. For life; death has been their portion. Thou hast been weighed in the balance and found wanting. Upon the walls of the temple thou hast built has been written in letters of fire the words that came to Belshazzar, (*u*) "Mene, Mene, Tekel, Upharsin." Thy kingdom shall be divided and the saints shall come out of thee. Thou art the foe to Liberty, and where Liberty reigns in the civil life there shalt thou see thy end. Thou art the offspring of that old Harlot, and the (*a*) head of the beast (the carnal mind) that was wounded to death in the day that the Reformation struck thee with the Sword of the Spirit, even the Truth as it is in God, the Word. Men wonder at the tenacity of thy life; this age and day shall witness thy burning and thy consuming by the wrath of God through the Spirit of His Word. Thou hast held captive the souls of thy devotees, and hath led them into captivity; thou hast separated them from the True Way and the True Life, and hath given them formalisms which lead to death; thou hast promised them Liberty, and hath given them over to the worship of bones, and sticks of wood, and images, and waters, and burning tapers, and superstitions; thou hast held them in a slavery of the soul more despotic than slave owner ever wielded over the body of his slave; thou hast stifled liberty of conscience, liberty of thought, liberty of speech, liberty of action. Thou hast been a darkness to the World as to thy devotees, and every step forward in enlightment has been over thy prostrate body. "Thou hast led thy captives into captivity, into captivity thou shalt go." Thou hast called Men "Holy Father"; let them recompense according to their power. Thou hast prayed unto a woman of flesh, and exalted her as the Mother of God and the Intercessor for the Saints; look thou unto the flesh for succor. In the day when thy devotees realize thy treachery, and come into that *freedom which the Truth*

(*u*) Dan. v. 25-28. (*a*) Rev. xiii. 3.

will bring them, and when they realize that the *promises* that thou hast held out to their loved ones who are dead were *false*, that the money expended for mass said for the repose of the dead are worse than a mockery and an added condemnation, and when they see the captivity into which thou hast led them, then will they turn and rend thee. Thou hast taken the Sword of the Spirit, even the *Written Word*, and by *perverting* its teachings have slain the Truth; this same Sword of the Spirit, even the Written Word, the Spoken Word, The Word that dwells in the souls of all God's children, shall slay thee!

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The (*a*) sea upon whose sands the Evangelist was standing was "Time," and is referred to again when he states, (*b*) "there was no more Sea" (Time). The beast that rose up out of this Sea is the *Carnal* Mind of Humanity, for the carnal mind only is of Time, the *Spiritual* mind is of Eternity (God).

The (*c*) dragon which gave his power, and his seat, and great authority to this carnal mind (the beast) of Humanity, was and is — WAR. Thus the beast (Carnal Mind) through the power which carnal warfare gives it, sits in authority ruling the world.

The *seven* heads means the completeness of all carnality in this beast (Carnal Mind of Humanity). The ten horns with ten crowns means the power (horns) and authority (crowns) of Humanity.

(*d*) The head that was wounded unto death was and is the Carnal Mind in the *visible* Church (there can be no carnality in the *spiritual* church), as found in Romanism, and which was wounded in the days of the Reformation.

The (*e*) Sword that made the wound was the Sword of the Spirit, even the Word of God, and in striking a mortal blow at carnalism in the church, carnalism and carnal warfare (the beast and the dragon) received that blow also, for they are all *one*, and are begotten of the Lust of the Flesh.

(*a*) Rev. xiii. 1. (*b*) Rev. xxi. 1. (*c*) Rev. xiii. 2. (*d*) Rev. xiii. 3. (*e*) Rev. xiii. 14.

But the wound was healed and the Carnal Mind again gained power and authority and reigned in the Soul of Humanity.

And (*f*) they (carnal men) worshiped the dragon (war) that gave power unto the beast (the carnal mind of Humanity), saying, Who is like unto the beast? who is able to make war with him?

(*g*) "And there was given unto him (this carnal mind of Humanity) a mouth speaking great things and blasphemies; and power was given unto him to continue (make war) *forty and two months.*"

(*h*) "And he opened his mouth in blasphemy against God, to blaspheme His Name, and his tabernacle, and them that dwell in heaven."

(*i*) "And it was given unto him to make war with the *saints*, and to *overcome* them; and power was given him over *all* kindreds and tongues and nations."

(*j*) "And all that dwell upon the Earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

"If (*k*) any man have an ear, let *him* hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword *must* be killed with the sword. Here is the patience and the faith of the saints."

Let us go back a little farther to the eleventh chapter of Revelation. Here we find (*l*) two witnesses who prophesy twelve hundred and sixty days clothed in sackcloth. Later on we see these same witnesses lying dead in the (*m*) streets of the city called Sodom and Egypt, where also our Lord was crucified for three days and a half.

(*n*) "After three days and a half the Spirit of *life* from God entered into these two witnesses, and they stood upon their feet, and great fear fell upon them that saw them."

(*o*) "And they heard a Voice from Heaven saying unto

(*f*) Rev. xiii. 4. (*g*) xiii. 5. (*h*) xiii. 6. (*i*) xiii. 7. (*j*) xiii. 8. (*k*) xiii. 9, 10. (*l*) xi. 3. (*m*) xi. 8. (*n*) xi. 11. (*o*) xi. 12.

them, 'Come up hither.' And they ascended up to heaven in a cloud, and their enemies beheld them.

(*p*) "And the same hour there was a mighty earthquake and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted and gave glory to the God of Heaven."

These two witnesses are called the (*q*) "two olive trees." If the reader will refer to Zech. iv. 3-6, he will find there the two olive trees and the angel saying unto Zerubbabel, "Not by might, nor by power, but by my *Spirit*, saith the Lord of Hosts." The "two olive trees" meant the *Word of God*, and the "two witnesses" means the Old and New Testaments which are the Word of God, and (*r*) *Spirit of His Mouth* by which He says He will *consume* His enemies.

We see that if the Word of God is meant, then the two witnesses had the power to (*s*) close heaven, and would indeed close heaven to all opposed to that Word, that they should not receive any of its rain (fruits), etc.

In Ezekiel iv. 6 the Lord gave him a prophetic rule, as follows: "I have appointed thee each *day* for a *year*."

Now, the three and one-half days would be forty-two months, or *twelve hundred and sixty days*. Thus the Word of God prophesied twelve hundred and sixty days, the Word of God was (*t*) spit upon and decried and ignored and blasphemed for the same length of time, and the beast continued the same length of time. Each day being a year, we have twelve hundred and sixty years.

The temple of God, the reader knows, is the Spiritual Mind of Humanity. This is the (*u*) Holy City, the New Jerusalem. The *Word* (the Reed) (*v*) measured this temple, but the *Court without* the temple he measured not, for it was given to the Gentiles, and they (the Gentiles) would trample the "holy city" under foot.

Now the Israelites represented Spiritual Humanity, and the Gentiles Carnal Humanity. Since the Holy City, the New

(*p*) Rev. xi. 13. (*q*) xi. 14. (*r*) 2 Thess. ii. 8. (*s*) Rev. xi. 6 (*t*) xi. 10. (*u*) xxi. 2. (*v*) xi. 1, 2.

Jerusalem, is Spiritual Humanity, the City called Sodom or Egypt in which Christ was crucified must be Carnal Humanity. Thus we have the two cities representing the two Minds of Humanity in their *dual oneness!*

It was the Carnal Mind of Carnal Humanity, then, that held the Word of God in death and made war against it and killed it for *twelve hundred and sixty years.* This would make the time that the Word of God was resurrected to life, adding the years (95) at which John prophesied, about 1355 or 1360 A. D.! or the beginning of the Reformation!

The witnesses, even the Word of God, sprang into life through the Men of God of the Reformation, in the sight of their enemies, and men forsook carnalism and turned back to God.

God caught up the Word to Heaven *in a cloud,* — in other words, the Word of God was lifted up on high, never more to be entirely or so utterly forsaken. Yet the cloud indicated that the Reformation was not the fullness of the glory of that Word or its reigning in complete power or its being fully understood, but the beginning of the End.

None can dispute that the dragon and the carnal mind reigned in both Romanism and the World at that date, and when Romanism, which is but another name for the Carnal Mind in the Church, was wounded with the Sword of the Spirit, the first great blow was struck which would destroy that Carnal Mind in Church and World which gives life to the Sword of Steel.

No wonder, when one reads of the awful darkness of those days and sees the terrible carnality of the present day, that the revelator gives that carnal Mind as saying, "Who is able to make War with him?" But there is One who is able to overcome that Carnal Mind which defiles the Temple of the Living God, (*w*) "for He is Lord of lords, and King of kings, and they that are with Him are called and chosen and faithful." "Here is the patience and faith of the saints." They believe in Him and know that that Carnal Mind which has held Spir-

(*w*) Rev. xvii. 14.

itual Humanity "captive shall itself be bound in chains and led into captivity"!

Thus we see that entire prophecy of Revelation relates to this warfare of the two Minds in Humanity. The Carnal Mind overcomes the Spiritual Mind in the warfare at first, and "all kindreds and tongues and nations worship the beast (Carnality) whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." In other words, all those who live the life He lived and do His righteous deeds and love the things He loved and seek after them, are free from the worship of Carnalism, holding their Carnal Mind in captivity; and are, by their lives, every day writing their names in that Book of Life Christ Jesus. They that lead the souls of others into carnalism, whether that carnalism be the formalisms and ecclesiastical despotism in the Church which takes the place of the true Worship which is of the Spirit and the true Authority, even God in Us, or whether it be of the World, with its licentiousness and selfishness and carnal warfare, or whether it be the Soul of the individual leading his own spiritual nature into captivity, they themselves shall go into captivity, and be cast out into the outer darkness, away from the Book of *Life*. (*h*) "He that leadeth into captivity shall go into captivity; he that killeth with the sword (of steel) *must* be killed with the sword (of the Spirit)."

Then the Evangelist (*i*) saw "another beast coming up out of the Earth, and he had two horns like a lamb, and he spake like a dragon." This beast came out of the Earth, hence we have again the Carnal Mind of Humanity. But he is distinct from the first beast *in his work only*. He does not use the sword, but uses the ways of peace, and thus as a lamb pursues his way, yet when he speaks (makes himself manifest), it is found his nature is the same as the first beast, and he exercises the same power and produces the same result. It is the same carnal mind, but he seeks that which he loves in a different manner. Thus he harnesses the (*j*) lightning and brings it down to Earth in the sight of all men, to serve his spirit of

(*h*) Rev. xiii. 10. (*i*) xiii. 11. (*j*) xiii. 13-14.

greed, which is his spirit, and holds within his clutch the secrets of Earth and air, and the telephone, and electricity, and the telegraph, and these things which are the (*k*) *miracles* of modern times he exploits before the beast, even his own Carnal Mind whose name is Greed, and reaps treasures of Earth because of these miracles which he works, and he says to those of Earth: "Set up within thine own heart an image, even an image to the beast; even set up in thy soul the spirit of greed for earthly treasure." And this beast, even the Carnal Mind of Humanity, gave (*l*) life to the image which each soul has set up within its soul, and this image, even the carnal mind, proclaimed that they who would not worship the beast, which is greed of earthly treasure, should not and could not exist, but should go down under the wheels of this chariot of greed. And this Carnal Mind, this love of the things of this Earth, causeth (*m*) all, both rich and poor, small and great, free and bond, to receive a mark in their right hand or in their foreheads, — that is, to stain their souls by holding captive their spiritual natures and imprinting on that spiritual mind the carnality of the carnal mind, that the spiritual mind, even that soul which shall be placed on the right hand at the last day, might feel the agony of the shame of that stain to its soul. (*n*) *All* will receive that mark, for no man buyeth or selleth save he that hath the mark or the name of the beast or the *number* of his name.

The number is the time when this beast shall reign, even this last beast which controls all things of Earth. And when *this* beast reigns a (*o*) Man shall reign with him, and their reign will begin and end together, and *all* those who live at the time this Man does will also have the *number* of his name, and he is the head of that image in the Church of that Spirit in the world, and his name is

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and the time of the overthrow of the carnal mind, both in the Church and the World, is at the door!

(*k*) Rev. xiii. 14. (*l*) xiii. 15. (*m*) xiii. 16. (*n*) xiii. 17. (*o*) xiii. 18

Oh, this Harlot that rides upon the beast with the (*p*) seven heads (even the seven spirits which are the opposite of God's seven Spirits, and which are the Spirits of Hate and Error and Injustice and Weakness and Vileness and Revenge and Vindictiveness, all of which are but the manifestation of the one Spirit, even the Spirit of that Carnal Mind which is of the Greed and Lust of the Flesh,) and ten horns, (which embrace the ten great families or peoples of the Earth as found in the ten great religions, and in which as Carnal Humanity this carnal mind of the beast abides,) hath the voice of a siren, and her sorceries seduce the world, and thou, (Romanism is meant, and not Catholicism; formalism, and not the righteous life, is meant; the worldly spirit, and not the Christ-spirit, is meant) as the *Image* in the Church (which embraces *all* those who worship Christ, no matter what their *name,)* of the Great Harlot who seduces the World and is of the World, even that Carnal Mind begotten of the Lust of the Flesh, art her best beloved. For thou, the Image in the Church of Her who is in the World, living in *all* the members of *all* the denominations to the cursing and unfruitfulness of *all*, hath fixed thy place of abiding at Rome, the *city of the seven hills.* For as the Woman, even that Great Harlot, sitteth on (*a*) seven mountains (spirits), and as the Woman sitteth upon (*b*) many waters, (kingdoms, (*c*) peoples, multitudes, nations and tongues,) so abideth the Nucleus or Head of the *Image* in the City of Rome that sitteth on seven hills by the waters of the Mediterranean Sea. Wherever is found the putting forth of the letter for the spirit, stereotyped prayer for the soul's sincerity, pomp and display in place of humility and unostentatiousness, formalism for the life, gifts of money instead of gifts of spirit, seeking of place instead of sacrifice of place, self-seeking instead of seeking others, worship of a woman or saints so-called instead of the Worship of God as manifested by the Son, and in like manner, *even by the Life*, there you find, be it in whatever church or people it may, this image in the Church of that Harlot who is in the World. And this which is in the Church is *One* with that which is in

(*p*) Rev. xvii. 3. (*a*) xvii. 9. (*b*) xvii. 1. (*c*) xvii. 15.

the World, even that Spirit of Greed whose name is Lust of the Flesh.

Within that Church, as within the One Great Soul of Humanity, even the Son of Man, of which those who compose the Roman Catholic Church and other peoples who do these things are a part, lives that Spirit of the Son of God. How it (this Spirit of Christ) has given life to that system of formalism and ecclesiastical despotism, even as it has given life to that very Social System that doth now threaten its (this Spirit's) life! Like as the Mind which is the Son of Man, even Humanity, hath been deceived by the Sorceries of that Harlot, and hath been led captive by her, so hath the Son of Man *in the Church* been deceived by these carnal things also, and betrayed and held captive. Wherein her life in the Church when that Spirit of the Son of God which endures suffering and anguish and death, which sacrifice home and all its comforts, and takes up its abode in the land of the savage and uncivilization, to give to that savage the story of the Cross; which ministers to the wounded, the sick, the diseased, the maimed, the halt, the blind; which cares for the distressed, feeds the hungry, clothes the naked, finds a home for the orphan; which ministers to the living dead on the lepers' isle, and murmurs not when the disease itself claims the body as the culmination of that sacrifice of Self; which, with sweet solicitude and the kindly face and gentle touch of earnest endeavor, gives aid to the sick, visits the sick in prison, comforts the despairing, brings cheer to the down-hearted; which gives up and devotes the life to the continuous sacrifice of self for others,—wherein, it is repeated, the life of that Harlot *in the Church* when the souls that do these things shall *withdraw themselves from that City* and refuse to let these acts which have been begotten by the Spirit of Our *Father in Heaven* give life to that life of formalism and lust of the eye and greed of self? As the Voice calls to all of His children to forsake that City of Babylon, even that Great Harlot, even that Carnal Mind which is begotten of the Lust and Greed of the flesh and the Pit, and to "come out from it," so the Voice calls upon you who are in

the Church to "come out of her that ye be not partakers of her sins."

Wherever you find Lust of Carnal or Earthly things, there you find her. Wherever you find Greed enthroned, there she sits as "Queen, and is no widow and knows no sorrow." To the merchant She hath proclaimed the *necessity* of the aggrandizement of the resources of the Earth in the hands of the few. The *necessity* of that competition which allows only the success of the one over the ruin and downfall of the many. *She* hath applauded the Social System that makes *necessary* the having of the poor, that they may do the labor from which the rich shrink. That the ignorant man, poor in mentality because of *an heredity in which he had no voice*, and *his environment in which he had no choice*, should be the slave of the one of superior mental endowment, and that this *superiority should measure the opportunity for the enjoyment of God's gifts to a common humanity of each*. That there can be no incentive to labor beyond the desire to accumulate treasure of Earth, and that there can be no progress in mechanism, science, or the arts without the incentive of personal earthly treasure as the ultimate goal. That there is no God but the God of Mammon, and no Reward for patient endeavor beyond the reward he gives. Lies! all Lies!

Know ye not that the mind is the gift of God, and that its endowments are but the nearer approach to the many phases of that One Great Mind, and the loftiest emotions that ever stimulated mankind were begotten by the sinking of self in the cause of others? That the welfare of the whole is the only secure guarantee to the one? That God is the Creator of that mind that manages large interests, unlocked the storehouse of Nature, and robbed her of her secrets, projected vast enterprises and brought them to completion? That the only competition that shall avail a man when he shall appear before the Judge is that rivalry to excel in benefits to thy brother? That this competition, instead of taking from, but adds to the

joy and comfort and peace of thy brother and to thy own store as well?

Her name is Lust of the Flesh, her Nature Greed of Carnal things. What are the fruits of her sorceries and the result of her fornications? A falling-away from the simplicity, humility, truth, unselfishness, spirituality, and fraternity in Christ Jesus which characterized the Church in the beginning of its career on Earth, and a resulting ecclesiastical despotism whose formalism and ostentatiousness, and love of display, and lacerations of the flesh, and nunneries, and monasteries, and perverted teachings proclaim it the child of her delight. A divided Christendom, rending the Body of Christ, even His Church, Even the Soul of Humanity, with her seductions. A House divided against itself. A World in fetters to the Spirit of Greed of Gold. The saloon, the opium den, the perverted theater, the drunkard, the thief, the liar, the adulterer, the harlot, the murderer, the blasphemer — these all her gifts — these her children. The standing armies, the desolated firesides, the maimed veteran, the devastated country, the demoralized nation — her trophies. War her petted child. The idle mechanic, the incorporated wealth, the homeless widow, the starving orphan, the despairing multitude — the fruits of the system she loves and fosters and calls her own. Fathers carrying the dinner pail to the child at work, working men fighting each other for the privilege to labor — her recompense. The struggling poor contending against the incorporated wealth which is the fruits of this system.

Invention gives to the World a marvelous piece of mechanism. Greed lays hold on it and labor is displaced Woman, freed from the thralldom of the Past, enters the Arena as Man's Competitor, and Greed, seeing another opportunity to enslave labor, replaces man's labor with hers. The new invention requires little skill for its management, and the child forsakes the school-room at the hard behest of poverty and takes his father's place in the Mill. Men revolt against the system that is slowly destroying their liberty and their ability to earn sufficient for subsistence; the starving idle only too

gladly take their places. Thus honest labor seeking its own is pitted against honest labor seeking its own. Corn and potatoes rot in the field; the idle starve in the cities. Children go naked for clothes to protect the person; the garments lie unused and uncalled for on the shelves. What a pitiful little this is of the story, and yet what a condemnation of that City of Babylon and the system she hath begotten! But God hath marked her for destruction. In the day ye know not of shall the Son of Man appear through the clouds within thy own soul which hath obscured thy vision — yea, in Power and Great Glory! Have you not yet seen Him or heard His Voice?

* * * * * *

That (*a*) Old Harlot, the City of Babylon, whose being is Lust of the Flesh, and whose Spirit is Greed of the World and Love of Temporal Power, and out of whose womb hath been begotten all the vileness and crime and misery and oppression of the World, and who is made manifest to you to-day in all her awful nakedness, and who is foul with the recompense of her infidelity to the Infinite Love and her whoredoms, is that (*b*) Great City which fastened its seductions upon Man's Soul in the beginning, even the Carnal Mind! She sitteth upon a (*c*) scarlet (bloody) colored beast, with seven heads and ten horns. The scarlet is the blood of Humanity shed through all the ages. This beast, which (*d*) was, is not, and yet is, is Satan, even the Carnal Mind which came from the Bottomless Pit, and shall go into perdition again; and the seven kings which are one with Satan or the carnal mind, five of whom are fallen, and one is, and one is yet to come, means the five greatest warriors who fought solely at the dictates of the Carnal Mind, and who had lived and died before John saw this vision; the sixth was Caesar (who is), and the seventh (who was to come) Napoleon! And the (*e*) "ten horns which had received no kingdom as yet, which

(*a*) Rev. xvii. 5. (*b*) Rev. xviii. 18. (*c*) Rev. xvii. 3. (*d*) Rev xvii. 8-11. (*e*) Rev. xvii. 12.

were ten kings," are the ten different peoples who rally under the standards of the ten great beliefs of the Earth. The (*f*) purple and scarlet of the woman's raiment means power and blood; the gold and precious stones and pearls means this world's riches and vanity; and the golden cup and its contents means the evil of men's lives begotten by the love of gold and the treasures of this life.

Within these ten great peoples, even *Humanity*, there dwelleth the carnal mind and the spiritual mind, and these two meet as *one* in the One Mind of Humanity. And Humanity has received no kingdom *as yet*, but shall receive *power as Kings* one hour with the *beast* (Carnal Mind). These shall have but one mind (the carnal), and shall give their power and strength to the beast. This Carnal Mind, being at eternal enmity to the Spiritual Mind, even Christ Jesus and Spiritual Humanity, it has through the ages made (*g*) war on the Lamb and His followers, but the day is at hand when the spiritual mind of Humanity shall overcome that carnal mind within it, for they are called and chosen and faithful, and they shall (*h*) hate that City of Babylon, even the carnality of the flesh, and the Social System which is its offspring, and shall strip her of the lies with which she has clothed and hid her foul and loathsome person, and take from her all her treasures, even all those things which she loveth, and give them to the called and chosen, for the "meek shall inherit the Earth," and shall burn her *body*, even that carnal mind, with the *Fire of the Consuming Truth, which is God the Word.*

(*i*) "And a *Mighty Angel* took up a Stone, like a great *Millstone*, and cast it into the *Sea*, saying, Thus with *Violence* shall that great City Babylon be thrown down and she be found no more at all."

For the Sea is Time, and the Millstone is the Truth which has been manifesting itself to Humanity, and the Violence is the awful struggle of a despairing Humanity to destroy that City of Babylon with its monstrous Social System. Shall the Past seal that Violence? Will ye *heed* the Voice that this

(*f*) Rev. xvii. 4. (*g*) xvii. 14. (*h*) xvii. 16. (*i*) xviii. 21.

violence be stayed? The VOICE hath cried to you from the day He hung on the Cross until this day, but ye would not hear it or obey it. Will ye not believe? Will ye not heed? Will ye not obey?

But (*b*) they will have to meet a foe more terrible than Man, more potent than the Sword of Steel, even the Sword of the Spirit, and they will make war against Him, but He shall overcome them, and cast them out, and in their place, and in the place of the beast, and in the place of the Carnal Mind, and in the place of that great City, there shall reign a new King, even the King of Peace Christ Jesus, and His abiding place shall be the Mind of Humanity, even the spiritual mind, and this shall be His City, and all things will be changed, and men shall proclaim Him King and He shall call them subjects. Then shall God make His habitation with Man, and Man shall make war no more, neither oppress his neighbor nor despitefully use him.

(*v*) "And I heard another Voice from heaven, saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"For her sins have reached unto heaven, and God hath remembered her iniquities."

And there shall be found no more any ruler *in her*, neither any merchant, neither any artificer, neither any mechanic, neither any owner or master of ships, neither any raiser of cattle, or sheep, or horses, or oxen, nor any merchandise of whatever description or character, neither fine linen, nor scarlet or purple, nor gold or precious stones or pearls!

"For in one hour shall so great riches come to nought."

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

And she shall be inhabited by the foul deeds of every age, and evil ideas and thoughts shall find their habitation in her, and she shall be the abiding place of all that is foul and corrupt and unclean, and she shall be desolate forever. "The

(*b*) Rev. xvii. 14. (*v*) xviii.

Voice of harpers and musicians, and of pipers, and of trumpeters shall be heard no more *in her*."

"And in her was found the blood of *prophets*, and of *saints*, and of *all* that were slain upon the Earth."

* * * * * *

In the place of this old World with its Earth torn with the storm's unbridled passions or parched with the storm's quiescence — with its pitiful story of want and sickness and disease and crime, its oppressions and rivalries and jealousies, its drunkenness and licentiousness and debauchery, its prostitution of the noblest thing ever begotten, even that Mind begotten in the image of its Creator, to the Service of the flesh, the world, and the Devil — shall revolve a new world propelled by Love. All men shall find labor awaiting them. Men shall labor, not as heretofore, under the present system, when few men work, and those few men long hours, but (*w*) *all* men shall *labor* the *few* hours necessary to *his brother's* maintenance. The pleasures of one shall be open to all, and God will smile on those pleasures. Man's labor shall be assured of its requital, and his body of its nourishment. Thus shall man sell his labor in love and receive for that labor its satisfactory recompense. Love of Humanity shall reign in every heart, and health shall bloom in every cheek. None shall marry to curse their posterity with the heredity of disease, and upon the nuptial day of those blessed with health, the manhood and womanhood of generations yet unborn shall look with rejoicing. The wealth of the mass shall be the property of the least of His children, and the (*x*) "meek shall inherit the Earth" The infant in arms shall be assured of its comfort, the child of twelve of its education, the young man of a vocation in harmony with his desires and his attainments; the young woman of the assurance of being able to give all her attention to the duties which her sex as daughter, sister, wife or mother call her; old age the recompense of reward in ease and comfort. Tramps, those outcasts from God and Man, shall disappear:

(*w*) Gen. iii. 19. (*x*) Matt. v. 6.

exiled by a monstrous system which can not furnish labor for the honest mechanic, let alone the dissolute and improvident; fostered and encouraged by the Christ Spirit within the Souls of His children which can not turn away from the needy, no matter what the cause of that need, there can be no excuse for their idleness, and no one, therefore, to minister to their indigence. The Spirit of Contentment will illuminate every face. Murder will be a nightmare of the past, and the thief would disappear forever. Viciousness, degeneracy of character, is a disease, and the morally diseased would receive that isolation which a humane and pitying Humanity—from out of whose system of ethics punishment for revenge or an "eye for eye" had been forever expurged—will know is for that diseased Mind's and Humanity's benefit. At the feet of the Master all will bow the knee and learn and believe, and thus will learn to know that He who raised a Lazarus from the dead, raising him by His Omnipotent Power, also (*y*) took and made a dressing for the eye of the blind man, out of the *Earth* or the *Clay* and His *Spittle*. That He is the Great Physician, and that the humblest toiler with *Nature's herbs*, doling out his precious capsules with earnest and hopeful hand, is but the *instrument* of His Benevolence and in *harmony with the Idea*. (*z*) Did not Paul, a *worker of miracles*, give Timothy directions for the cure of his ailment? In that near time the Law of disease, of its cure, and its *preventive*, shall be an open book, and they that have *faith in Him* as the *Son of God will imitate His life, and thus escape sin and the penalty it brings*. Drunkenness would be seen no more, and there would be no Greed to tempt Man to barter away his neighbor's soul and his own, neither will there be any one so fallen away from communion with his God as to thirst for such a stimulant or stifle the heaven within his own soul with such a substitute. Under the beneficent and harmonious reign of the King divorce would disappear from the statute books, and the fireside would be the home of all that is noble and pure and elevating in life, and love for each other, and love for Humanity, and love of God, would be the

(*y*) John ix 6, 7. (*z*) 1 Tim. v. 23.

tie that would bind them together, and from such a marriage there could spring no divorce, and from such love no adultery. Thus woman, forced by a cruel and tyrannical system to enter the arena of labor and replace Man's labor with the cheapness of her own, responding to every trust reposed in her with the utmost fidelity, shall return to those duties and that *supreme* place of honor which *motherhood* gives her, and by her own nobleness of soul and character sanctify the home and inspire in her offspring ambitions and purposes in harmony with her own lofty character. Humanity's children will be our children, and the love we bear for them shall but increase the love we cherish for our own. Humanity will be but one great Family cemented together by the bond of the One Great Spirit. Equality under the law would be no more a mockery, and the only title to honor would be a noble life. The Peace of God would abound on the Earth, and the Soul of Humanity would be attuned in harmony with the Harmony of all harmonies, whose name is Love.

Are these not blessings enough? Is He not Magnificent in His Gifts to His obedient children? The souls of this people shall beat in unison with the God who created them, and the Holy Spirit shall abide in them and commune with them and guide them, and the Spirits of Wisdom and Truth and Justice and Majesty and Power and Mercy and Love be in harmony with their Spirits, "and the Sword shall be beaten into a pruning hook and man shall make war no more." And the Spirit of Wisdom shall give wisdom unto Man and the Spirit of Truth knowledge, and Night shall be transformed into Day, and Winter into Spring. It shall rain when it doth please us, and the wind shall blow at our direction. Man shall labor but to be fed, and shall sail through the air with the product of his own labor. In the clouds of the heavens shall Man picture the inspiration of his mind, and canopied in the sky shall be the orchestra which shall deluge the Earth with Music.

Under the benign influence of the God of Truth and Love creeds and formalisms and ecclesiastical despotisms shall go

down into an eternal oblivion, and Catholic and Protestant — no more Catholic, no more Protestant, but Christian — shall be found a united family, fighting every approach of that Siren of the Pit with united energy and purpose under the common banner, even the blood-stained banner of their Risen Lord and King and Deliverer. Behold, a Light shall come out of the East and shine unto the West, and before its scorching and withering and consuming rays creeds and dogmas and rituals, and perversion of the Word, shall melt away as snow under a Summer's Sun, and High in Heaven's dome, even the *Soul of Humanity*, shall blaze forth in Love the Creed of creeds, the King of kings, the Light of lights, the Priest of priests, the Sacrifice of sacrifices, the Bread of breads, the Life of lives, even

CHRIST JESUS, THE WORD,

and He shall shine down into the innermost depths of the lowliest child of His kingdom and make that Soul blossom as the rose tree under the morning sun.

In the day that Babylon falls Heaven will be at the door, even within the Soul of Humanity, and there shall be none to make them afraid. Then shall the Church, even the Spiritual Mind of Humanity, which is Christ's Body, and in which His Spirit dwells, stand forth as a Virgin betrothed to her husband, even Christ Jesus the Word, and (*a*) "They shall not hurt nor destroy in all my holy mountain: for the Earth shall be full of the Knowledge of the Lord as the waters cover the Sea." (*b*) "And in that day will I make a covenant with the *beasts* of the field, and with the *fowls* of heaven, and with the *creeping* things of the ground: and I will *break* the *bow*, and the *sword*, and the *battle* out of the Earth, and will make them to lie down safely." "And I will betroth thee *unto Me forever;* yea, I will betroth thee unto me in loving Kindness, and in judgment, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

(*a*) Isa. xi. 9. (*b*) Hos. ii. 18-20.

And the carnal mind will be cast out, and with the casting out of the carnal mind, which is the (*c*) beast, will go the *false prophet* which hath testified falsely *to* that carnal mind, and *because* of that carnal mind, in regard to God and His attributes, Man's soul and its destiny, God's plans and purposes, Heaven and Hell, Christ and His birth, death and resurrection, His Coming, His Word, even the inspired volume, and its meaning, a new Heaven and a new Earth and a new Jerusalem, His Kingdom and His Coming to reign in it.

(*d*) "And I saw Heaven opened, and behold, a *white* horse! and He that sat on him was called Faithful and True, and in *righteousness* doth He *judge* and make *war*.

"His eyes were as a flame of fire, and on His head many crowns; and He has a name written, that no *man knew* but Himself.

"And He was clothed in a vesture dipped in blood; and His *name* is called The *Word of God*.

"And the armies which were in heaven followed Him upon *white* horses, clothed in fine linen, *white* and *pure*.

"And out of His *Mouth* goeth a sharp *Sword*, that *with it* He should smite the nations; and He shall *rule them* with a *rod of iron;* and He treadeth the wine press of the fierceness and Wrath of Almighty God.

"And He hath on His vesture and on His thighs a name written, *King of Kings and Lord of Lords*.

"And I saw an angel standing in the Sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together unto the supper of the great God. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them, and the flesh of all men, both free and bond, both small and great.'

"And I saw the beast, and the kings of the Earth, and their armies, gathered together to make war against Him that sat on the horse and His army.

(*c*) Rev. xix. 20. (*d*) xix. 11-21.

"And the *beast* was taken and *with him* the *false prophet* that wrought miracles *before him*, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These were *both* cast *alive* into a lake of fire and brimstone.

"And the remnant were slain with the *Sword* of Him that Sat upon the horse, which *Sword proceeded out of His Mouth;* and all the fowls were filled with flesh.'

(*e*) "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old Serpent (Opposition to and Disbelief in God) which is the Devil, and Satan, and bound him a thousand years.

"And cast him into the *bottomless pit*, and shut him up and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and *holy* is he that hath part in the first resurrection; on such the *second* death shall have *no power*."

"And when the thousand years are expired Satan shall be loosed out of his prison. And shall go out to deceive the Nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to battle; the number of whom is *as the Sand of the Sea*.

"And they went up on the breadth of the Earth and compassed the *camp* of the *saints* about, and the *beloved city;* and

(*e*) Rev. xx. 1-15.

fire came down *from God* out of heaven and devoured them.

"And the Devil that deceived them was cast into the lake of fire and brimstone where the *beast* and the *false prophet are*, and shall be *tormented* day and night *for ever* and *ever*.

"And I saw a great *white* throne and Him that sat on it, from whose *face* the *heavens* and the *Earth fled away*, and there was found *no place for them*.

"And I saw the dead, small and great, stand before God; and *the books* were opened; and *another* book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, *according to their works*.

"And the Sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged *every man* according to his works.

"And *death* and *hell* were cast into the lake of fire. This is the *second death*.

"And *whosoever* was not found written in the Book of Life was cast into the lake of fire."

(*f*) "And I saw a new heaven and a new earth; for the first heaven and the first earth were *passed away*, and there was *no more* (*g*) *Sea*.

"And I, John, saw the (*h*) holy city, the New Jerusalem, coming down *from God* out of Heaven, prepared as a Bride adorned for her husband."

Christ and His army. The World and its army. All spiritual. The battle a spiritual battle, the victory a spiritual one. Yet in it earthly kings will be overthrown, and earthly armies dispersed, and Peace shall reign on all the Earth, and in the hearts of all men shall be found enthroned and reigning The Word Christ Jesus, and reigning with Him will be found those who were martyrs for that Word's sake, and who crucified self for that Word's sake, and who are found holy in the sight of the Lord. On them who thus reign and *on them who thus let them reign in them*, the second death can have no power,

(*f*) Rev. xxi. 1-2. (*g*) "Time." (*h*) "Redeemed Humanity."

for having *slain the carnal mind when in the flesh, they are superior to it in the Spirit!*

And into that Pit, that No-thing, that bottomless abyss from which he sprang, Satan shall be cast, and shall be powerless against those who dwell on the Earth because their hearts are fixed in God.

But at the last day, the Father knoweth, the End of Time shall be proclaimed, the dead shall awake, and the Earth and the elements shall melt with fervent heat. The Son of Man shall appear in the clouds of Heaven, taking vengeance on those who are His enemies, and then shall fear overtake the souls of those who had no part in the first resurrection, and the tortures of the damned shall be theirs, just in proportion as their souls are impregnated with Sin, and every soul must give an account of the deeds done in the body, and according to those works will he be judged. For the second death is the separation of the carnal from the spiritual, and in this separation will be the agony, for the separation will be caused by the Coming of Christ Jesus the Word and *illuminating that soul with His presence*, and on His Coming all the Evil in that wretched Soul will spring into life and claim that Soul's dominion. Under the scorching rays of the Sun of Truth the Soul will tell its own story to its shrinking self, and in the agony of an awful Despair, hunger and thirst for Righteousness. "*Blessed are they that hunger and thirst for Righteousness, for they shall be filled.*" Every word of that Old Book will come before that Soul's eye with awful clearness, and memory will retell every rejection of its pleadings and its promises. Oh, but for one fragment of Faith! Oh, but for one gleam of hope! "He that cometh unto me I shall in no wise turn away." A thousand devils hurl their story of misspent, lustful, blasphemous, selfish, cruel life into that Soul, and the crackling flames of a burning world repeats its story as an echo, but across that seared and blackened and despairing Soul shall be wafted the message, "Though your sins were as scarlet, they shall be made whiter than snow." Oh! The Word! The Word of God! Wrath, fierce, merciless, consuming wrath to the wicked, but a sweet

smelling odor, a vessel charged with all the delicacies to nurture the child of God, a chariot of Love dropping sweetest incense from its canopied surface, a ship of state freighted with the odors and the ointments and the life-giving elixir of the promises of God to His children. To hunger and thirst, with all the energy personified in that Soul, for God and His Righteousness, this the necessity; to have faith in Him, to believe Him, the necessity. The gates of Heaven seem closing forever, the lost Soul cries out in its awful anguish, the agony of the Garden of Gethsemane is on the Soul, despair looks with awful visage into the innermost depths of that Soul. He cries out. A Voice comes to him over the terror of the passing in fire and flame of a World, and the Voice says, "This I bore for you when the Father forsook me on the Cross on Calvary Hill," — and the darkness disappears, in a moment, in the twinkling of an eye; the heavens and the earth disappear as smoke and are found no more forever; the fire of the wrath of a God, who is a consuming fire, hath banished into an eternal night of destruction from His *face*, and *therefore from Life*, all things that doth offend, and they shall enter the soul no more forever, and the Spiritual Mind, the One Great Mind of Humanity, has been separated from its Carnal Mind; the Carnal Mind is cast out from Heaven forever, and the Mind of the Son of Man is the Mind of the Son of God, and the Spirit of the Son of Man is the Spirit of the Son of God; and the Son of Man has faith in God, is obedient to that faith, and loves Him in whom He believes, and the Spirits of Wisdom and Truth and Justice and Mercy and Power and Majesty and Love which are the Holy Spirit are his Spirits; and the Idea hath been begotten in Man, and Man hath become the Idea, even the Son of God, and they are one with Him even as He is one with Him — one in body, one in Spirit, one in Nature. And (*g*) Christ doth give back the dominion to the Father, and, true to His Nature to the last, becomes as one of His brethren, even those who are joint heirs with Him to the Kingdom of their common Father.

(*g*) 1 Cor. xv. 24-28.

Within that Heaven of heavens there sits, adorned with all the magnificence of Omnipotence, that eternal city, the New Jerusalem, the beloved City, even the Son of God, even the *Soul of a Redeemed Humanity*. Within that City, one with it, composing it, is the New Heaven and the New Earth.

(*h*) "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

"And the city had no need of the Sun, neither of the moon, to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof.

"And the nations of them which are saved shall *walk* in the *light* of it: and the kings of the earth do bring their glory and honor into it.

"And the *gates* of it shall not be shut at all by *day: for* there shall be no *night* there.

"And they shall bring the glory and honor of the nations into it.

"And there shall in no wise enter into it *anything* that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but *they* which are written in the Lamb's Book of Life.

"And he showed me a pure River of Water of Life, clear as crystal, proceeding out of the throne of God and the Lamb.

"In the *midst* of the street of it, and on *either side* of the River, was there the Tree of Life, which bare *twelve* manner of fruits, and yielded her fruit every month; and the *leaves* of the Tree were for the healing of the nations.

"And there shall be *no more curse:* but the *throne* of God and the Lamb shall be *in it,*" and His servants shall serve Him.

"And they shall SEE HIS FACE and His *name* (character shall be in their *foreheads* (minds).

"And there shall be no Night there, and they need no candle, neither light of the Sun: for the *Lord God* giveth them light: and *they* shall reign for ever and ever."

"And the Spirit and the Bride say Come. And let him

(*h*) Rev. xxi.; xxii.

that *heareth say*, Come. And let him that is *athirst* come. And *whosoever will*, let *him* take of the Water of Life *freely*."

* * * * * *

"He which testifieth these things saith, Surely, I come quickly. AMEN. Even so, come, Lord Jesus."

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